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JANUARY.

THE

MANIFESTO.

Published by the United Societies.

VOL. XXVI.

"Blessed are the peacemakers: for they shall be called the children of God." Matt. v. 9

EAST CANTERBURY, N. H.

1896.

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CONTENTS.

	Page.
Smiles of the Father,	3
Social Improvement Society,	4
Duty	7
Loyalty,	"
Autobiography of Chas. D. Hampton,	9
The Power of Words,	10
Baptism,	11
Gethsemane,	14
Music.—Songs of Cheer,	15
Notes About Home,	17
Exchanges,	23
Deaths,	"
Books & Papers,	"

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"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. ii., 3.

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The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXVI. JANUARY, 1896. No. 1.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

SMILES OF THE FATHER.

By Abraham Perkins.

TO us as a peculiarly favored people, I realize that the genuine gospel of Christ has been revealed and mercifully given, and power abundantly bestowed, giving an exceedingly great salvation. Our God has been sought and has been found; and to every one whose mind is continually stayed on him he has been an everlasting strength.

In his law there is no change; in his character no variableness nor shadow of turning. His word is truth, his promises reliable and ever put into execution. Obedience to that law is, and ever has been, our blessing and salvation. Zion has never been left in orphanage. Although for a small moment the good Lord may hide his face to prove the integrity of souls, his watchful, protective eye is ever over his elect to uphold and sustain the revelation which has ever been the ruling and guiding star of the Shaker Church.

Our sky may often be overcast, yet there has always been a rift in the cloud, through which has beamed degrees and advances of light which have hitherto been our preservation and rock of safety. Would we find growth of soul and fruits of the Spirit, whatever the circumstances, what the obstacles and trials, never give place to discouragement, halting or doubting. Revelation is too palpable, evidences too great to question the designs of the Almighty or the providences of God in his care and superintendence which He exercises over his creatures. We may feel our many imperfections and our great wants. Thus the Spirit convicts and the good Lord deals with us for salvation, crying—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

Therefore, "Fear not, little flock, for it is your Father's good pleasure to

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give you the kingdom." Unto Zion has the Lord dealt graciously. No people have been so abundantly illuminated and favored as the present generations. Not alone have the heavens stooped to redeem and comfort, but the earth has arisen to aid, to help and to magnify the restoration of man. Rejoice; increasing glory awaiteth Zion!

East Canterbury, N. H.

SOCIAL IMPROVEMENT SOCIETY.

(Leading paper by Catherine Allen.)

Question.

WHAT is to constitute the "New Heavens and New Earth wherein shall dwell righteousness?"

Answer.

Perhaps no people ever supposed themselves to have a more exact definition of this prophetic passage of Scripture than the body of people called Shakers. Other religious sects look forward to a second coming of the Lord when the Millennial age will be ushered in, believing that all the promises of sacred writ will then find glorious fruition. But those who formulated Shaker theology were confident that Christ had then made a "Second Appearance" through the person of Ann Lee. Therefore, although Mother Ann and her co-laborers kept before their followers the idea that to them was given the dawning light of a new dispensation, which in its increasing degrees would be as "glory beyond glory," yet almost as soon as the society became organized, their zealous disciples taught and wrote in most emphatic language, that to them a perfect plan of salvation had been revealed in a gospel which was the "last and final display of God's power and glory to the human race."

It has been written,—"The Bible is a place where each his dogma seeks and each his dogma finds." In all the books which treat of Shaker theology (those written by Elder F. W. Evans excepted) the writers have fortified every point of doctrine with Scriptural authority, and have adjusted the prophetic portions as a closely fitting garment to the gospel work as then manifested, believing that in it was to be found a clear and full definition, in fact the fulfillment of the grandest utterances of inspired seers, and as a consequence, without any intention of bigotry, it was but natural for them to narrow the meaning of the foregoing text with other passages of broad significance to fit the measure of truth which they had received; therefore they interpreted the "New Heavens" to have reference to the new doctrines and spiritual interests of the Shaker Communities,—the "New Earth" to their material possessions and temporal interests.

They were assured that in and among them the kingdom of heaven was established, and of its "increase there would be no end." Holding this idea,

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they worked with superhuman energy, believing without doubt that every building they erected, however void of any idea of hygiene or beauty, and especially every acre of land they added to their possessions, was extending this kingdom,—increasing it. To buy land with the hard-earned money of consecrated labor to be held in the interests of those who were living a virgin life in communal relation, was in their estimation the way in which the earth would be redeemed.

Greater intelligence would have dictated that to till and cultivate the land on scientific principles would be at least a partial means toward its redemption. Under the delusion of thus redeeming the earth, and with the idea that they would make rapid accessions to their numbers, they bought up large tracts of land,—a fatal error, for to Believers, as to other people, land monopoly has proved a curse, and the underlying cause of most of their subsequent errors and losses, materially and spiritually.

Still they were faithful to the light of their day and we owe much to their devoted efforts. We look to the motives and cast no censure upon those of earlier days who, in their misdirected zeal made the mistake, but we are very sorry that in our own time there are any still so blind, that with the experience of the past before them they should repeat so great a wrong as to add thousands of acres to an already "land-poor" people. We fear that the extending of Christ's kingdom has not been their leading motive in the matter.

Elder F. W. Evans and Brother Daniel Frazer were brave pioneer reformers in our ranks. They saw this great evil and lifted their voices against it. They also studied the relations between the earth and the spiritual orders of human life, and conceived the "New Heavens" and "New Earth" to have a much broader significance than that which had been generally accepted by the Society. They taught that the formation of the "New Heavens" began with the revelation of the principles of the Shaker Church and would increase with its evolution from cycle to cycle. That the "New Earth" began with the American Republic, and as the people progressed from one degree of truth to another, it would gradually include every principle of science pertaining to the natural life of man in government, agriculture, generation and nutrition.

How far their prophetic vision was able to pierce the future we do not know, but when the word Shaker is omitted from the spiritual, and American from the earthly order, when in their universal application, principles alone are considered, we have no objection to that interpretation. The two orders certainly have a relation together as soul and body. The inception of both occurred at the same period. The history of one is identical with the other. Land monopoly and its inevitable result, wage slavery has wrought equal ruin to the spiritual and earthly order. As in one, so in the other has there been a centralization of power in the hands of the few to the injury and non-development of the many. Though intended only for good, by an erroneous

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system of "Protection" the government has blindly robbed the people not only of material benefits, but of greater blessings, the opportunity to advance the conditions for the brotherhood of nations, and reciprocate the good that would thereby be enhanced. The same principle of protection manifested in distinctive family interests and fear of opening the door to the good of the outside world lest evil also should enter, have brought like results in the spiritual order.

To-day the many indications of destruction to both, teach us that delayed evolution has brought us face to face with revolution. This does not prove that the fundamental principles of either were not correct and will not eventually find a glorious expression, but that the developed life of the nation as a whole, made it impossible for immediate success.

During the crisis now upon us in both orders, principles are being intelligently examined and analyzed; errors are being eliminated, and on firmer and broader foundations than ever before true democracy in our home and in the earthly government will be established. In this hope we look beyond the storm clouds of the present to the glory of Millennial skies. We see the time, when, beginning at the fountain head of all existence, just relations will be established between the sexes in the affairs of Church, State and home. Not till then can we begin to know the possibilities of the human race or estimate the great loss that has been sustained through the dissipation of the vital force.

The manipulation of occult forces under the psychic powers that have been developed in a few individuals here and there, aside from the wonderful discoveries in what we term the natural sciences, show us the dormant, earth-buried condition of the race as a whole, and give hints of the great revolution that will come about in the world of mind and matter just as soon as the people shall be prepared.

Meanwhile every awakened soul should work with intelligence and energy toward those advanced conditions. In the most literal sense the earth should be redeemed. Instead of annually depositing in the ocean millions of tons of land-food, it should be properly decomposed and restored whence it was taken. It is criminal in any people or nation to rob future generations by rendering the land incapable of human subsistence. The fertilization and sowing of every acre of land should be governed by a knowledge of its chemical properties. The rotation of crops and Sabbaths of rest should be observed; extensive forest belts should be planted wherever needed to equalize electrical currents and protect from flood and drought. By artificial irrigation for the present, arid wastes could be made fruitful and in time would develop their own water supply.

In thus complying with the laws of God in nature, his promise that the crops should be free from mildew and destructive pests will be fulfilled and the early and later rains will be insured.

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In the affairs of Government we think to abolish interest, and by means of a tax on land values, cease to rob the people of their God-given inheritance in the land, will bring about, "Equal opportunities to all, special privileges to none,"—a far reaching freedom in every domain of existence.

No longer repressed, dwarfed and crippled, the God-life in humanity will assert itself and gradually find expression through the application of the true laws of being in the earthly and in the spiritual life in humanity; the spiritual ripening as fruit upon the tree, lifted above the earth, developing in the sunlight of the upper world, yet always dependent upon the tree and soil (the earthly order) for nourishment.

Will this not be the "New Heavens and New Earth wherein shall dwell righteousness?"

Mt. Lebanon, N. Y.

DUTY.

By Annie R. Stephens.

A NARROW mountain pass my feet must go;
A steep declivity,—a rugged way,
My back must ache with burdens of the day.
Stern cragged rocks their darkening presence throw,
The mists rise up from valleys dim and low.
O'er thorny paths, through shadows cold and grey,—
Still on I press, nor pause in dread dismay,
For it is Duty's path, full well I know.
Still will I climb and, climbing, gain the height;
Tho' sandals worn, my feet with peace are shod,
While Hope can see the shining Tabor light,
And Love forgets the road my feet have trod,
While, from the Mount of Vision on my sight
Gleams the bright, vernal table-lands of God.

Mt. Lebanon, N. Y.

LOYALTY.

By Frank Theobald.

LOYALTY may be defined as fidelity to a principle, home, institution, friends or country. The truly loyal in our home manifest this spirit in their daily lives, by their just and generous support of the principles which govern the home, and such realize that they must sacrifice all personal ambitions, all that would tend to lower our moral and religious standing in society, doing right simply because it is right, this is true loyalty; for truth is everything and the truth will conquer.

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This loyalty to principle should be exercised in private as well as in public, at home and abroad, first by an understanding of the work which we are called to live, and then with an honesty and loyalty of spirit under all circumstances defend the same. Society can not be judged rightfully by individual members composing it, for persons may go wrong and be disloyal to faith and home, but the principles upon which the Society is founded will live through all time and be cherished by good and faithful souls forever.

Our forefathers possessed this spirit in an uncommon degree, as shown in their noble, self-sacrificing struggle for their religious liberty, bearing hardship and imprisonment,—even giving up their lives in fidelity to principles which to them were of God, and which meant the right to worship Him and to dwell with Him in the mansions He has promised to the faithful

The founders of our Church always put duty and the good of their people before their own personal inclinations and desires. Loyalty in those stormy days cost more than it does to-day, when the rights of civil and religious liberty are accorded without question, and we are peacefully allowed to worship God in spirit and in truth, without molestation or persecution which was so often their portion to bear. Does the same loyalty of spirit and integrity of purpose in things spiritual, temporal and financial mark our lives? If so, it gives to us, as to them, the key to success in all that pertains to the welfare of our Church.

Time and circumstances may alter; outward conditions may change, but loyalty to principles of Godliness and to each other, is the duty of all true followers of Christ. Loyalty to our country and its republican institutions is the duty of every true citizen in the land. We have many examples of fidelity in the lives of public men who have dared to stand for the right, and defend an honest principle before friend or foe alike. The signing of the Declaration of Independence by our forefathers was an act of loyalty which has hardly been equalled in the history of our country. Their motto was, "United we stand, divided we fall."

It might have proved their death warrant instead of a declaration of rights, but their integrity, firmness, courage and a fixed purpose to gain their liberty, stand before us to-day as a monument of their loyalty, and an example for all true lovers of their country.

In later years we find other worthy examples. In the darkest hour of our Country's history, when treason and disloyalty beset the Nation's honor on every side, there was one who shaped its destiny in a great measure, whose faith in God, and freedom for the human race was paramount to all selfish interest, giving even his own life as a token of his fidelity and honor. Such was the life and devotion of Abraham Lincoln, who might worthily be named a Father and Savior to the Nation. No higher monument to his name and the loyal souls who fought and suffered with him, can be erected, than the remembrance of his noble life in the hearts of a free and loving people.

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From these considerations may we be impressed with the spirit of true loyalty, which inspired to such noble achievements. May we give in honor to the interests of our Zion home, loyal, consecrated service, equal to these time-honored veterans.

Enfield, N. H.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO 1.

FOR some time I have attempted to write of the things that were and now are, but up to the present date have resisted for want of an inspiring gift which is always essential. This establishes confidence and I proceed reasonably certain that as I feel the active, energetic spirit moving me, something of benefit may be produced.

In the thirtieth year of my age, surrounded by all that could make life desirable, with every stimulus which could excite genius into action or talents to perseverance; with a good constitution, sound health and a family around me of increasing interest every day, and all my domestic affinities of the most pleasing and engaging character; my temporal affairs prosperous, and the means of enjoying life increasing and also a wide and profitable range of business in my profession.

Encompast by all these advantageous circumstances in a pleasant and wealthy neighborhood, I became suddenly the subject of an invisible ministration, unsought for and really unwisht. I had said in my heart, "Go to now," let us be wise and gain wealth, and be honorable among men, and let our children be among the favored in the land. I was sailing down through time in the full "tide of successful experiment."

Every day added stimulus to the joys anticipated good, and every hour riveted tighter, the bands that bound my soul to the god of this world. It was painful to be disturbed in my speculations and the dread of poverty was an utter abomination and not to be tolerated for a moment. But the magical wand of the angel, at first, touched me lightly and sweetly and caused me to love him before I suspected who he was, and bound my soul in chains before I knew whither he was leading me. His attentions were assiduous and he placed such subjects before the view of my mind, as were wisely calculated to enlist my respect and reverence.

He seemed to enlarge and expand the capacity of my mental vision and opened to my view the most alluring prospects of social union and delight. He seemed to extend the field of my powers of thinking and reasoning in every possible direction. The political world with all its ruthless scrambling after a momentary popularity for personal advancement, and individual selfish interest, and the whole tenor of its ulterior attainments, with its ultimate

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rewards, were opened to my view with the most astonishing clearness and the most minute perspicuity.

The whole Christian world from the time of the Nicene council in A. D. 325 to the present day was laid open to my inspection, as tho laid out on a well-formed chart, and I was regularly and almost imperceptibly led along down the line of the ecclesiastical history, to the rise of the witnesses of truth in Fox, Burroughs and the other distinguished reformers of that age and thence on, down thru the past world of controversial divinity, thru the various and numerous sects to the day and time in which we live.

The visions opened before my mind like substantial realities, unfolding little by little, until the whole matter stood out in bold view, plain and clear as the splendor of the noonday, and so brilliantly and beautifully delineated that explanation was needless and comment entirely unnecessary. This pleasant, secret enjoyment of my curious condition continued for some two or three months, and in fact, until it became the constant theme of my mind.

At this time I was doing a heavy business in the practice of medicine and every moment except those for examination and prescription for patients, regular attendance was given to the counsel of my unseen adviser. Thru all these scenes of bright and beautiful expositions of mental action, I never once dreamed of the presence of any instrument of assistance to my vision, but simply thought all I saw were the pleasant vagaries of a lively fancy and an active imagination and was rather delighted than edified or instructed.

(To be continued.)

THE POWER OF WORDS.

By Lucy S. Bowers.

They flash like stars that light the frosty sky,
Like rich imperial diadems they shine,
And like forge fire are mighty to refine.
Like serpents' fangs they sting, like weights they lie.
They soothe most tenderly and never die.
They can unveil the depths where wrongs combine,
Or point out heavenly heights of truth divine;
Yea crush like battle-axes, or like sorrow sigh.
The happy impulse of the mind they thrill;
They captivate, enrich, control and guide;
With dignity and power the soul they fill,
Sing like a stream, shout like the sea full tide.
To speak good words should be in human will,
And perfect utterance be the true heart's pride.

Mt. Lebanon, N. Y.

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BAPTISM.

THE origin of baptism as a religious observance was common among the ancient nations. These lustrations were prevalent among the Egyptians, Greeks and Romans as well as among the Jews. It was a preparation for divine service and sometimes even for prayer. It was not uncommon to have a prayer house by the side of a stream for bathing.

From the days of Moses, the confession of sin and the ceremonies of bathing or washing had held a prominent place in that church. Under the direction of the law it was imperative. Without it they lost their inheritance.

Our first biblical notice of it as a religious ceremony is in Ex. xxix., 4, where Aaron and his sons were anointed as the priests of God.

But John the Baptist was now to do for the people what they had hitherto been obliged, in many cases to do for themselves, and on the whole it must have been rather agreeable than otherwise. John's baptism was eminently practical. Sent as a messenger from God, he called the people to an honest confession of their sins as a preliminary to their privilege of baptism. "Repent," said he, "for the kingdom of God is at hand. Make the Lord's path strait."

It was a revival of religious life, a gift of God to draw them from their perpetual back-slidings. To forget God and to manufacture idols as objects of divine worship, as did Aaron and Jeroboam, represents a fearful state of ignorance. But the prophet tells us that the blacksmith and the carpenter and the potter have all been busy in the making of idol gods for the market. It was a universal departure from the strict discipline of the Law and we do not wonder that the Baptist urged them to repent.

Through all the manifestations of God's work it has addressed itself to man as it at that time found him. The serpents in the halls of Pharaoh appealed directly to the mind of the king. He understood equally as well the introduction of the frogs and the locusts. Had Moses attempted to deliver such a discourse as he did when the children of Israel asked for meat, we might well imagine the effect it would have produced.

All the prophesies for many years previous to the advent of John the Baptist had warned the Jews of the fate that awaited them if they did not keep the Law, Jesus on his arrival did not hesitate to compare them

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to whited sepulchres, beautifully ornamented without while within they were full of all uncleanness.

John was not a member of the Mosaic order, nor a convert to the Christian. He was an Independent. He combated the prevailing opinion of the times which was, that the performance of external ceremonies was sufficient to secure a right to the kingdom of God. His baptism was the revival of a religious interest and the Judeans all wanted to see him. It was not an introduction into any religious order, for John had none, and the disciples subsequently re-baptised those who came to them, (Acts, xix., 5.) and as rigidly insisted that the converts should accept all the ceremonies of the Law.

Curiosity would prompt the people, as it would us, to know what John was doing. His costume of camel's hair, and the place for baptism may also have stimulated more or less interest. After so many years have passed, the curiosity has not wholly subsided. Robinson says that at one time some fifteen hundred people assembled to witness the ceremony, and within a few years near the city of Manchester, N. H. not less than ten thousand persons were present.

Since the days of the Baptist the subject of baptism has elicited different opinions and sometimes produced fierce contentions in the circle of its adherents. Those fighting reformers, John Calvin and Martin Luther indulged in many sharp words on the subject. While one church maintains that baptism can only be administered by immersion, another church is satisfied that pouring on water is all that is necessary, and a third is equally satisfied with a few drops of water sprinkled on the convert.

One church says that baptism of water washes away all sin. Another that it makes us children by spiritual birth and still others that it is only a symbol of purification. Some churches baptize only adults, while others demand that even litttle children shall receive the ceremony. One church thinks that the person should be immersed once, while others insist that it shall be done three times. Really, the baptism ceremony as now used, is at least a babel of confusion.

It is urged that as Jesus was baptized of John he sanctioned the rite. His acceptance of baptism was quite another thing from his commanding that it should be used by other persons. He as equally sanctioned lasciviousness and intemperance at the marriage in Cana, or the use of the sword to cut off the ears of those who offend us, or the riotous proceedings that often occur as that of the temple when he drove out the brokers and common traders.

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Jesus never administered baptism, and there is no evidence that he ever directed its employment by his disciples while he was upon the earth. "There is nothing to prove that any of the twelve were ever baptized in the name of the Father, the Son and the Holy Ghost, or indeed, received any baptism whatever, except such as John the Baptist probably administered to Andrew, Peter, Philip and John."—

Dictionary of Religious Knowledge.

The baptism of Jesus was of the Holy Spirit and of fire, and he asked his disciples at one time if they were able to receive it. They had been able to receive the water baptism of John, and unless this was quite a different process to which he alluded, it would have been a very uncalled-for question. All Judea had been out to Jordan to be baptized and no doubt were pleased with the privilege.

The baptism of Jesus was a baptism into his life, which was to do the will of God. As the whole life of Jesus the Christ was a spiritual work, to accept him was to be baptized into him or into the order of his spiritual life. And certainly his life and testimony was a consuming fire into which all entered, or into which all were baptized that embraced his gospel work. Two foolish fellows thought they were able to pass through the ordeal, and also asked the privilege to sit, the one on his right hand and the other on his left in the kingdom of God, although they evidently had not the first conception of the work to which Jesus referred.

Some of the first disciples of Jesus had been disciples of John, and in imitation of their master continued the ceremony by baptizing all who wished to follow Jesus. Paul shows very plainly that he understood the difference between the baptism of John and that of Jesus. If he accepted the ceremony it was evidently for the purpose of preventing a collision with those converts who had come out of the Jewish Church. In one of his letters to the church in Corinth he leaves this emphatic testimony concerning water baptism, "I thank God that I baptized none of you but Crispus and Gaius and the household of Stephanus. For the Christ sent me not to baptize, but to preach the gospel."

One of our religious papers a few years since, published the remarks of a Jewish Rabbi on the subject of baptism. "Concerning baptism all are agreed that in ancient times immersion of the whole body (not the clothes) was necessary for a new member of the Jewish religion. And as the baptism was a Jewish ceremony before the time of Jesus, John and the apostles surely performed it in the same manner as did the Jews. It was not new and no Pharisee or Sadducee raised any objection against it

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as they did to many other performances. Hence I can not account for it why the imitators of John the Baptist and the Apostolic Church, should perform baptism when clad in water-proof clothes. A real baptizing or bathing of the body and not of the clothes ought to take place, and hence men should baptize men, and women baptize women. It is obvious, therefore, that no woman was among the multitude that came to John as is reported in Matt. iii., 5, 6.

In the second century baptism was administered publicly twice a year and if we are to believe the historian, the church was not always very particular about the free will of the converts. Multitudes of the Jews were cruelly persecuted and inhumanly dragged into the church to be baptized by the violence of the clergy. The same method of conversion was practiced in France and Spain.

But those days are passed away, and we may hope never more to return. We now ask only for the gospel of good news and the baptism of the Holy Spirit which will cleanse the soul from the sins of the world, and raise it to the heavenly love of the Christ.

H. C. Blinn.

GETHSEMANE.

By Cora Vinneo.

THERE was a garden where the Savior prayed
In agony of soul. Dark was the night,
The stars refused to shine, the moon to light
The deep seclusion where the Master strayed.
Alone he suffered, while his soul was swayed
With throes of pain endured for truth and right.
Our minds retire, night hides from us the sight
Of God's blest Son by wicked man betrayed.
And O, our Father! bend thy listening ear
When we to our Gethsemane retire,
We agonize, we bow in reverent fear,
Or satisfy our longing and desire.
And in these hours send angel helpers near,
To lift our stricken souls to regions higher.

Mt. Lebanon, N. Y.

The destructive element in an individual, conjoined to benevolence and love for humanity, gives force to carry out the great projects which are so beneficial for the good of mankind. *S. J. B.*

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SONGS OF CHEER.

"Finally have compassion one of another, love as brethren."—1 PETER, iii., 8.

MT. LEBANON. N. Y.

1. We would spread the joy of bless - ing far and near,
2. Oh, ev - er is the lov - ing word the best,
We would speak the lov - ing word the heart to cheer,
It calms the heart by sin and want op - pressed,
Like mer - ry birds of spring, Glad mu - sic we will sing,
With the mur - mur of a prayer, We will still the waves of care,
In our hap - py, hap - py songs of cheer.
And bid the troub - led spir - it rest.

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SONGS OF CHEER.

Chorus.
Solo.
Solo.
Sing the songs, hap - py songs of cheer, Sing the songs hap- py
songs . . of cheer, Oh, that no heart was sad, We would
make the whole world glad, With our hap - py, hap - py song of cheer.

3 Oft have we felt our inner, longing needs,
Blest by a power that strengthens, clothes and feeds,
Like fragrant breathing flowers,
We will fill the weary hours,
With the incense of our loving deeds.

4 Though darkened shadows fall across the way,
The night will soon give place to smiling day;
With the sunshine of our cheer,
We will chase the shadows drear,
And echo, echo joy alway.

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THE MANIFESTO.

JANUARY, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy per year, postage paid	.75
" " six months, " "	.40

NOTES ABOUT HOME.

Mt. Lebanon, N. Y

North Family.

Dec. 1895.

THE lights and shadows of autumn have passed and though the wintry days are upon us, yet in our beautiful home we are sheltered from the bleak storms of earth in more than an external sense. The warmth of loving hearts and the light of a hope immortal, give constant cheer and are an incentive to our best efforts to increase the kingdom of heaven "within and among us."

We have many applications to share of our bounties with the needy. The destitute from adjacent towns, church members too, pass by their fellow Christians to get more generous supplies from the Shakers who, they have long since learned, will never turn the needy unaided away.

Late rains have filled the springs, insuring us a comfortable water supply for the winter.

Among the special blessings we have to recount, is the preservation of the village school-house with its valuable furnishings of books and charts. On Nov. 26, a little past the noon hour as the teacher, Sister Ada Brown entered the school-room (a little earlier than usual) she was startled by smoke and flame coming up through the register. Through her presence of mind in immediately closing doors and windows and throwing on the water at hand she was able to check the flame and summon assistance barely in time to save the building. Cause of fire was unprotected wood casing too near the large new furnace. Repairs have been made with greater security for the future.

Through correspondence we learn of some who appear to be seeking the higher life. May we be prepared to minister to those who ask, is our prayer. We extend greetings of peace and good-will to all with best wishes for a happy New Year.

Sarah J. Burger.

South Family.

Dec. 1895.

ALL RIGHT! "When we write right, we do right. When we write to right wrong we do right. Hence a writer may be a writer of right, or a writer of wrong, and write all right. These aphorisms teach us to be sure and write right."

The drought so much feared is wholly cancelled by the copious rains of the few past weeks, and again "the rivers are full and the streams running over."

An old well was discovered recently by explorers who were searching for new water veins. It was found at a depth of three feet below the surface, covered with a door which was in perfect preservation. The well has been in existence for over one hundred and twenty years, and was probably built by the inhabitants who owned the land long before the Shakers possessed it. This water supplied an old barn above our buildings, which is also over one hundred years old and is still in good condition,—sheltering the herds on a thousand hills.

The northern part of the Office has been improved by the addition of a vestibule

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8x15 ft. Elder William Anderson and Br. Conrad Human have been making preparations for a berry festival in the future. The past week they have set out over nine hundred vines of the rasp and blackberry varieties. "May the Lord bless every plant."

We find the "Mount Lebanon Cedar Boughs" highly entertaining. Who can tell how many Lebanon Cedar Boughs were used in the building of King Solomon's Temple?

Genevieve DeGraw.

Center Family.

Dec. 1895.

THREE months have elapsed since there have been any Home Notes from this family. There is always enough to write about if some one would apply their time and energy in that direction. Now you see, dear Editor, I have made an indirect confession of dereliction of duty.

We had a fair crop of pears which brought good returns for labor expended; no plums worth speaking of, but apple crop quite large, the quality I think was not so good as in former years. Corn of the sweet variety was an average crop.

In Bro. Alonzo's recent letter to you he made mention of my having been on a tour to the West and that I might have something to say. It is true, I have made a kind of flying trip through Ohio, D. C. and Pa., my first stopping-place being Circleville, the center of a great sweet corn industry, where some thousands of tons are canned annually to supply the middle and southern markets. I made a short stay in Chillicothe, thence to Union Village, being met at Lebanon, Ohio by Eld. J. R. Slingerland, Edward Ayers and Eldress Emily Robinson and was soon conveyed to the home of the Believers.

The village is located on elevated land lying between the little and big Miami rivers, one of the richest portions of the state, but the long drought had spoiled the beauty of the place. There was nothing green or growing. Dry and withered grass met the eye on every side. The Brethren had set out a large orchard of apple and peach trees in alternate rows, but owing to the dry weather they had made but a small growth. I was pleased with the order and neatness everywhere visible, especially in the well-kept buildings. The Office, notably, is a very fine house with all modern improvements; it was indeed, quite a luxury to be so comfortably domiciled. Common corn, I am told, was a large crop this year, some having eighty bushels to the acre; but wheat was a failure. I traveled almost the whole length of the state and was seldom out of sight of corn.

On my way home, I took in Washington, D. C. and made a run through most of the public buildings, the Treasury, War and Navy, the Patent Office and the Fishery Department; also the galleries of the Senate Chamber and House of Representatives where many hard fought battles have been waged in behalf of freedom: and yet more need to be fought for justice and right. I also went into the Corcoran Art Gallery which is said to be one of the finest displays of the sculptor's art there is in any place in this country. A new building is now being erected to take the place of the present one, that being too small to meet the pressing demands of the people.

My way led through Philadelphia, and I visited Horticultural Hall in which was a magnificent display of palm trees, and such a wealth of chrysanthemums I never before beheld. After visiting friends in the city, I made a hasty journey across New Jersey into New York, where I made a few calls and hastened toward home, where I arrived on Tues., Nov. 29, having traveled about 1500 miles. Although it is wearisome to travel long distances, yet I felt well repaid.

Timothy D. Payson.

Harvard, Mass.

Dec. 1895.

WE are now standing upon the twelfth steppingstone that makes up the year's cir-

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cuit, ready to take another step when Father Time presents it to us.

The past month little has transpired of interest but to the actors No more burglaries with us, but much work of the kind in towns adjoining, so much so that it is not safe to leave a room unlocked for five minutes.

Winter preparations completed, and the farmers are busy cutting fuel, fine days, and husking corn when stormy.

Winter is upon us with its pains and pleasures, and we are peacefully enjoying its comforts with "malice toward none and good-will toward all."

Health of society excellent.

Marcia M Bullard.

Shakers, N. Y.

North Family.

Dec. 1895.

WE write with the closing month of the year giving us a pleasant greeting; but time is swiftly passing and the year that has gone can never be recalled. Onward must be the motto; those who have wisely improved the time that has been given, happiness is their portion. We notice by THE MANIFESTO, that many of our gospel kindred have passed on to the spirit land. There is a vacancy by the hearth-stone, but we shall meet in the morning light, and we trust and believe that they will minister to their earth kindred in time of need.

We would offer a vote of thanks to the Editor aud printers of The Manifesto, for its neat appearance, and to the contributors for the presentation of the truth in a manner that has been most acceptable to intelligent, enquiring minds.

November was all that our autumn month could be for the consummation of the work of the season, with rain to fill out the vacancy that existed in the creeks and ponds. By the time these Notes appear, the New Year will have been announced, and may it be one of joy to all of our gospel kindred.

Hamilton DeGraw.

Enfield, N. H.

Dec. 1895.

A HAPPY New Year, and may it prove one rich in blessings to all the readers of our MANIFESTO.

What glorious as well as dark records of human experiences, the tablets of memory reveal as year after year rolls on; histories of obedience to, and violation of God's commandments. From the commencement of impeachable history down to the present era of facts, we can trace the line of obedience to divine and civil laws and to religious faith. As a class of religionists,

"We know that man's creed does not matter
So long as his deeds speak of God,
So long as his aim is to scatter
The seeds of right living abroad."

Such a life teaches us that obedience to what we know is right, is the school-master that classifies truth from error; and each generation demands new methods for unfolding truth. "As the dead boughs pass away, fresher will the living grow.'

The New Year will no doubt give us ample opportunity to respond to the needs of our fellow-beings, thus calling into action the divinity of our natures. As we obey the call; "Feed my lambs," we gild each day's goodness with the gold of sweet consolation, thus enriching our own and other's lives.

We have recently enjoyed the pleasure of entertaining our venerable Br. Sullivan Wright of East Canterbury. As he related his varied experiences,—within and without Zion—we were not merely interested but benefited also; his words of wisdom falling into receptive minds, stimulated to newness of life and singleness of purpose.

He has attained the advanced age of eighty-seven years, is still hale, hearty and happy, full of godly zeal and soul content. What a beautiful example of righteousness, and how true that such a life is the most effective preaching of the gospel of Christ. True, "faith without works is dead."

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May the New Year at its close have credited to our account a larger and better list of good works.

George H. Baxter.

The North family at this place have a herd of some thirty-three cows. Catching the influences that are abroad in the air among farmers, that there are advantages to be derived from being polled, they hired a man who, for a mere pittance deprived the whole herd of their ornamental horns. The operation was performed very expeditiously while the cows were standing in their usual places in the stable. We learn that no harm, as yet, has followed this heroic practice, and as the poor creatures are not permitted to speak, we may never know the whole of the story.

H. C. Blinn.

Shaker Station, Ct.

Dec. 1895.

"TRUST in God ye faithful souls, trust in Him forever." How blessed it is to feel that we are under the care of Him "who doeth all things well." We delight to think on God's promises to those who obey Him. Let us cling to Him who is our refuge and strength, and by the cross make our lives full of joy and brightness and an honor and glory to Him who has enabled us to be heirs to a kingdom that is eternal in the heavens.

Let us "sow peace and taste its fruitage sweet." Self-denying efforts bring sweet peace and joy never ending. There is no shield from trouble and sin in a worldly life. Peace reigns with the pure. First pure then peaceable. Let us be sure we are sowing the seeds of truth, purity, kindness and love, which will, with good cultivation, grow and yield a harvest of heavenly treasures."

"America's largest bell was lately cast in Cincinnati. It weighs 30,000 pounds and cost $16,000. The clapper is seven feet long and weighs 700 pounds.

"The deepest lake in the world is Crater lake in Oregon. It is 2,000 feet deep. From the top of the Crater down to the surface of the lake is 2,010 feet."

"The specie in the Bank of France is stored in 800 barrels."

"In Brazil there are said to be 300 dialects and languages spoken by the Indians."

"The largest nugget of gold was found in Australia."

* * * * * * *

To obtain a good supply of eggs in winter, we must have young hens. Pullets hatched in April or May will prove most satisfactory. Variety and plenty of egg-making material is absolutely necessary. Ground meat, bone, boiled potatoes with wheat bran make the best morning meal. Whole grain should be the feed after the morning ration.

Daniel Orcutt.

East Canterbury, N. H.

Dec. 1895.

JUST one word before the year closes We are in harmony with the great body of humanity that is sending out so many hearty good wishes for the "every body's" and their relations. The sermon that Santa Claus preaches every year seems to have a wonderful effect upon the minds of both old and young.

Impatient thro waiting for his December mission, his words are fully anticipated at an early date and the gifts at his hand are noted in full, long before he sends his message.

Well, the snow has made us a visit, and the ice is trying to make itself ready for the sleds and skates that are to be on hand at a moment's warning.

The flower gardens look sorrowful. The plants that must be saved, have been whiskt to a more congenial climate where they can bud and blossom to the very great pleasure of their careful attendants, while others are left to endure the severe storms of a long winter.

All the birds and bugs and curious little insects have taken leave of us, to await the return of another spring. As we seem to be rather more closely confined to a special location than either a bird or a bug,

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we must study to build around us a home that shall be filled with the multiplied blessings of "God's holy mountain" so that when the storms are without we may sing as does the good Christian, "December is as pleasant as May."

H. C. Blinn.

[We place this article in type, agreeably to the wish of the "new compositor," as new things in this line may add beauty to the page. Please see if it is not an improvement. Ed.]

Alfred, Me.

Dec. 1895.

I am reminded that before this reaches the readers of THE MANIFESTO, a New Year will have dawned upon us, and the old year will be forever gone. We can not recall it to change our lives, however much we may wish so to do. Happy is the one who has so lived through the past year, that he does not wish to recall the past to undo the wrong committed.

Sad is the condition of the man or woman who in looking over the past can find no gains, no victories; nothing but failures. To such an one I would quote the words of Father James,—"It is never too late to cry to God. A soul in the belly of hell can find mercy if he cries to God." He is Almighty and He will save, if we are willing to be saved. God will never force us into heaven, although he delighteth not in the death of the sinner, still we read that He is a jealous God. He will not accept a divided service. If we love God let us serve Him. If we would enjoy heaven, let us cast from our minds all that is not heavenly and make room in our hearts for the Christ spirit to dwell. He promised his disciples that where he was, there they should be also. If we are truly the disciples of Christ, dying as he died unto sin, and living as he lived unto God, then we may expect to dwell with him.

The prudent farmer, or the merchantman, at the close of the year, looks over his store-house, balances his books, settles his accounts and estimates his gains or losses. If such careful reckoning is necessary for the prosperity in temporal affairs, how much greater the necessity of a careful inspection of our spiritual accounts. May we so live that we shall not be ashamed to read our life record.

Jack Frost has bridged the streams and ponds much to the delight of the boys. We have a little snow, but not enough for sledding. When we get more we may be thankful. During these cold days our minds often turn to the sunny South, and like the birds would like to migrate for the winter.

May peace and prosperity and a deeper baptism of the Holy Spirit attend the inmates of our Zion homes is the New Year wish of our Alfred friends.

Fanny Casey.

Union Village, O.

Dec. 1895.

DEAR ELDER HENRY:—I read the Home Notes with so much pleasure that I hope this feature of THE MANIFESTO, that has such a pleasant variety, and tells so much news,—and nearly all of it good news—will never be omitted. Of course the spiritual and temporal have to go together, but as the inward, unmanifest, and spiritual, necessarily includes, and originates, all that is manifest and temporal, therefore I hope and pray most fervently, that I may never see the day, when the latter will take precedence of the former. I must confess that I more than endorse the following excerpt from a writer at Alfred in the Nov. number of THE MANIFESTO: "The body must have food, clothing and shelter. This is necessary and proper, but our greatest anxiety and care is, (should be) for our spiritual welfare. The Spirit must be fed; and unless we are laying up heavenly treasures, we shall surely famish and die—Spiritually."

Well—at last the rain has begun to fall, and we may hope for a breaking up of our water famine. So we had cause for thankfulness on last Thursday, Nov. 28, for quite a quantity of water, and a great many other blessings. We met in response

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to the President of the United States and rendered the same. Several of our old barns have been repaired this summer and autumn, through the untiring perseverance of our good and faithful Elder Joseph. You will learn by the public papers, that our North Union suit has been decided in the Supreme Court in our favor. This ends that wearisome suit and we are devoutly thankful.

Within a space of two or three months, two or three Brethren and some five or six Sisters, from 46 down to 11 years of age, have joined our family. This is another cause of great rejoicing among us, and we hope they may all be able to make their calling and election sure by faithfulness in well-doing. The good Sisters gave the Brethren an honorable discharge from the dining room once more, as they have become numerous enough, to man that department. Your humble correspondent just finished a tour of four weeks in that department.

We hope to get water enough to supply us for the coming year, from our present arrangements: but to make assurance doubly sure, we are intending to have a well bored next spring, that will place us beyond all risk of a water famine. About half of our hogs are left to us from the ravages of the hog cholera, and this is much better than others fared in this western country.

I received your philological papers and will cheerfully reduce them to practice in my articles for the press, if you wish it. To me it seems a clumsy method in comparison with the method of supplying a character for every elementary sound in the language.

It is quite a little sacrifice to write on 7x8 paper, but I will have some ready by next time.

Oliver C. Hampton.

White Water, Ohio.

Nov. 1895.

THE MANIFESTO is a regular and welcome visitor to our home, and no doubt also to the homes of the United Societies of Believers throughout the land. It is ever filled with welcome and cheerful notes and news from some of the members of the great sister and brotherhood of Shakers.

In these parts we have had a very long dry spell, as the farmers term it, lasting almost five months without interruption causing many of our products to fall short. Wheat sown in the early fall has not come up yet for want of rain, even live stock have had a very hard time. But now the long-wished and prayed-for rain has come, and for nearly twenty-four hours it has been raining without interruption, reminding us again of the fact that the supreme Ruler of the universe, sends us all good and needful things at the proper time, making good these words: "So long as the earth shall stand, there shall not cease seed-time and harvest;" all we have to do is to learn to labor and wait. The very fact that it rains and that the sun shines upon and for all, is a very strong argument in favor of communistic life, in the dispensation of these great blessings. There are no step-children, all share alike. Selfishness has no place in nature, except in the heart of man where, on account of his high estate, it ought least to be.

John C. Ludwig.

Dec. 1895

IN looking over the Nov. number of THE MANIFESTO I find that White Water is not represented, which I think is an oversight. I like to read the home items to know what our gospel Brethren and Sisters are doing. It is encouragement given from the right source.

Recently we enjoyed a visit from two of our Sisters from South Union, and one Brother and four Sisters from Watervliet, O. which was a source of great pleasure.

The dry season which has prevailed for so long a time, is at last broken. We are now having an abundance of rain. Some three inches fell at one time. Our crops were injured to some extent by the drouth, but still we are thankful.

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Some improvements are in progress, which take time and money. Our little family numbers nineteen members, and there are about as many Brothers as Sisters. With this little note I want to wish all our gospel friends a happy and prosperous New Year.

L. Parker.

Sabbathday Lake, Me.

Dec. 1895.

ONE glance at the calendar shows that the last chapter of the Old Year has come. The book is about to be closed and a New Year whose pages remain unread is before us.

Will it be too late to repeat with the many "A Merry Christmas to you all?" if so "Glad and Happy New Year's wishes" may not come amiss at this time.

It is interesting to read the many beautiful sketches of home-life from the different Societies throughout our land, also the soul-stirring testimonies from the able writers of our monthly, all of which give pleasure to its readers.

We at Sabbathday Lake are astir notwithstanding the "Summer Visitors" have gone to warmer climes. There seems to be plenty to do. The Brethren have recently ploughed nine acres of land for another year's cultivation.

The cows are supplying the family with dairy products and the surplus cream is disposed of at a Butter Factory near by.

Sisters are not idle. Some are engaged in household occupations, others may be found at the loom weaving rugs. So passes out the old year.

Ada S. Cummings.

EXCHANGES.

Holiday book-buyers, this year will find a wealth of tempting and attractive publications, from the expensively printed and bound *edition de luxe* of new or standard works down to the inexpensive, though attractive, illustrated books for children. An impartial and comprehensive survey of the whole field of holiday publications will appear in two issues of THE SUNDAY SCHOOL TIMES of December 7 and December 14 respectively. These articles tell the prospective purchaser what the new books are, what they contain, how much they cost, and where they can be obtained, in addition to an interesting and critical judgment on their relative merits.

John D. Wattles & Co., 1031 Walnut St., Philadelphia, Pa.

THE PULPIT is a nice monthly magazine of some fifty pages, containing the complete sermons of six or eight of the most "gifted preachers of our age." The October number contains a sermon by Alexander MacLaren—Baptist. S. S. Mitchell—Presbyterian. Henry Elliott Mott—Presbyterian. J. B. Whitford—Methodist. L. A. Sherman, on Spiritualism. Wm. R. Huntington—Protestant Episcopal.

Edited by G. Holzapfel, Fredericksburg, Pa.

Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Sample free.

Manufacturer, P. O. 1371 New York.

Deaths.

Rhoda Blake, at Center Family, Mt. Lebanon, N. Y. Dec. 1, 1895. Age 87 years and 2 mo. H. R. A.

Books & Papers.

THE Christmas number of FRANK LESLIE'S POPULAR MONTHLY is already out, and will hardly be surpassed in richness and beauty of pictorial illustration, or in seasonable variety of literary contents, by anything that may follow during the holiday season. The opening article, upon "Heroines and Heroine Worship," affords a vehicle for nearly a score of exquisite reproductions from the old and modern master-painters. A similar opportunity is found in the intensely poetic story by A. Cressy Morrison, of "The Man who Resembled Christ," which in addition is illustrated with some original drawings of rare delicacy. In "The City of Dordrecht," George C. Haite fairly revels in the picturesque, giving us eight of his loveliest aquarelles. The great literary feature of the number is Tolstoi's latest story, "Master and Man," specially translated from the Russian for FRANK LESLIE'S POPULAR MONTHLY, and illustrated by Fogarty. A charming novelty is "A Daughter of the Samurai," by Teiichi Yamagata, being an up-to-date Japanese love story written in English by a Japanese author. Amongst other contributions deserving special mention are "Heroines of Chivalry," by Mrs. Frank Leslie; "Literary Boston," by Lillian Whiting "The St. Nicholas Society," by Wilf P. Pond; "How the Wixes Joined the Four hundred," by A. Oakey Hall; and "A Legend of Jeanne d'Arc,"—the latter being a poem by Francois Coppee.

"How to Win at Football" is one of the interesting features of the Christmas number of FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS. It is by Wilf. P. Pond, and gives some good suggestions for the formation of a football team that would be almost invincible. Another valuable article is "The Children of Corea," by A. B. de Guerville; Then there is a Christmas story by Judith Spencer;

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several other short stories; an illustrated Christmas poem by G. A. Davis; the continuation of "A Plucky Fight," by Edward S. Ellis, and "Three Little Heroines," by Jeannette H. Walworth; the description of a novel game, and a story for little folks—all handsomely illustrated. The editor chats entertainingly and wisely about the new books for boys and girls, and there are a number of puzzles.

IN a dainty booklet printed in light blue, salmon-pink and gray tones—a splendid illustration of the beauties of art applied to printing—THE LADIES' HOME JOURNAL announces some of its leading literary and artistic features for 1896. There will be a series of papers upon the domestic and social side of Washington by General A. W. Greely, U. S. A.; another by Ex-President Harrison, telling of "This Country of Ours;" a third by Mary Anderson de Navarro, who writes of her stage experiences, her struggles for recognition and artistic triumphs, with a supplemental article telling of her life and surroundings to day. In a lighter vein, Mary E. Wilkins will present a series of "Neighborhood Types" papers, pen pictures of quaint and familiar personages—New Englanders; and Jerome K. Jerome will reflect old England life in a number of "Stories of the Town"—stories of London—in his inimitable, crisp style. "William the Conqueror," Rudyard Kipling's most fascinating romance, is also among the features for 1896, and Julia Magruder's delighting serial, "The Violet," will continue through a considerable portion of the year. Besides these two popular authors there will be short stories by Bret Harte, Lilian Bell, Ian Maclaren, Sophie Swett, Frank R. Stockton, Sarah Orne Jewett, R. C. V. Meyers, Will N. Harben, Caroline Leslie Field, Jane Austen (posthumous) and other prominent writers. Dr. Parkhurst will write a series of forcible articles for young men, applicable to their daily life, while the girls will be written to by Mrs. A. D. T. Whitney, and Edith N. Thomas, the gifted poetess, will be represented by her finest verse and prose. James Whitcomb Riley will contribute a number of poems, varied in theme and treatment. In its musical offerings the JOURNAL will be unusually replete. Among the best things promised is a minuet by Paderewski, the famous pianist; a waltz by John Philip Sousa, the "March King;" compositions by Sir Arthur Sullivan, composer of "Pinafore," "Mikado," etc.; Reginald de Koven, composer of "Robin Hood," "Rob Roy," etc.; Edward Jakobowski, Bruno Oscar Klein and others. There will be instructive musical treatises by Mme. Melba Mme. Blauvelt, Mme. Clementine de Vere Sapio, Mrs. Hamilton Mott, Miss Maud Powell, Benjamin Davies, Charles Adams, Thomas a'Becket, Frederic Peakes, George Chadwick and others.

Artistically the JOURNAL gives, rich promise, and during the next year will present several groups of Kate Greenaway's bonnie little people; Charles Dana Gibson's best work on new lines and some of Albert Lynch's newest creations. W. L. Taylor, W. T. Smedley, W. Hamilton Gibson, Alice Barber Stephens, William Martin Johnson, Eric Pape, W. A. Rogers, Reginald Birch, Frank O. Small, E. West Clinedinst, T. de Thulstrup, A. B. Frost, E. W. Kemble, Irving R. Wiles, Abby E. Underwood and other artists of such commanding prominence will contribute their finest drawings. In its departments the JOURNAL promises to be stronger than ever, and more comprehensive in its scope of practical information. In this direction it will print a series of illustrated articles on home building, giving plans and details for the construction of medium-size houses. THE LADIES' HOME JOURNAL for 1896, in fact, will be complete, and uniquely so.

"THE HASTING'S BIRTHDAY BOOK." With a well filled library of beautiful books and even including the great, the ponderous Dictionary and also the great and much to be desired illustrated Bible, there would still be an unfinished set of books if the ready reference of the BIRTHDAY BOOK was not to be found at our right hand.

This little book of some four hundred pages has a fund of choice selections and something well worth remembering for every day in the year, and an ample space for the insertion of any name with necessary dates that may be wanted to make up a pretty and interesting little volume.

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Published at 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for December begins with an illustrated phrenograph from a personal examination of the famous New York lawyer, Dr. William J. O'Sullivan, which is not only a close analysis of the gentleman's character, but contains also information pertaining to the talents required by the legal profession in general. It will be read with especial interest by all law students as well as practicing attorneys. Mr. George C. Bartlett concludes his tour in Switzerland. "Practical Psychology," by Dr. H. S. Drayton, is the continuation of a valuable series especially adapted for teachers and philosophical students. "What Your Palm tells," by Dora M. Morrell, describes a number of the most important and easily observed signs of character in the form of the hand. Dr. Beall gives an interesting study of the Duke and Duchess of Marlborough with two handsome engravings illustrating the art of reading character from photographs. The novelette, "A Phrenologist's Prediction," by Anna Olcott Commelin, is concluded. In the department of Child Culture, Prof. Nelson Sizer describes "Precious Treasures in Earthen Vessels," with several illustrations and valuable advice to mothers.

"A Study in Sociology," "Another Drink Cure," "A Game that Cultivates Courtesy," are features of the Science of Health Department.

In the editorial pages a prospectus of many new things for the coming year is given. A national phrenological convention in honor of Dr. Gall's centenary is proposed for 1896. Mrs. Charlotte Fowler Wells announces her forthcoming book of phrenological biography and the editor pays his respects to phrenological skeptics by contrasting two portraits of widely dissimilar heads.

New York: Fowler & Wells Co., 27 East Twenty-first street. $1.50 per year.

THE MILLENNIAL KINGDOM is an astonishing book which shows that we Americans, are the Lost Ten Tribes of Israel, and are to rise to high spiritual light and lead the world in the Millennial Kingdom ON EARTH 1,000 years. Death will cease. People will live hundreds of years like a tree. (Isaiah lxv., 20, 22.) Its preparation is causing present commotion. Letters from Jerusalem. Many subjects. Intensely interesting. 396 pages. Paper bound 50 cts. Cloth, $1.00. Send stamps to Redding (author) Navarre, Kansas.

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The JOURNAL OF HYGEIO-THERAPY. November. Contents. Life Science Papers; Softening Water; Medical Science: The Science of Phrenology; Prof. Pasteur's Work; A Horticultural School for Girls; Health Topics, etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

THE Funk & Wagnalls Company celebrated on November 27th, the first anniversary of the completion of their "Standard Dictionary," by putting to press the 90th thousand of this great work. This is a very large number of dictionaries to print in a single year. The publishers' mathematician has figured out that, if these 90,000 sets were piled flat one upon another, they would reach nearly seven miles in height; and the printed pages, if laid end to end, would extend over 40,000 miles, one and three fifths times around the globe!

But the most significant of the triumphs of the first year of this remarkable dictionary and the most gratifying to Americans, is the wonderful reception given the work by the most exacting of the linguistic critics in England. Especially is this so when we remember how reluctant, naturally enough, the English are to look to a foreign country for a dictionary of their own tongue. It is something extraordinary for an American work of this kind to elicit words of such enthusiastic praise as those uttered by such scholars of the Oxford University as Professor Sayce and Max Muller, and well-known scholars of other English universities and such journalistic critics as those of the *London Standard*, *Saturday Review*, *Notes and Queries*, *Nature*, *London Times*, *Westminster Review*, *Athenæum*, *Mark-Lane Express*, *Scotsman*, *Liverpool Post*, *St. James's Budget*. The latter closes his critical review with the following superlative indorsement:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America, as it is the admiration of literary England."

May the triumphs of the second year of this Dictionary equal those of the first; they could not well exceed them!

Another feature of this first anniversary of the publication of the Standard Dictionary was the forwarding, from the Pennsylvania depot for Michigan, of a big freight car loaded wholly with Standard Dictionaries. Large letters on muslin across the sides of the car told the public of the contents.

Editorial rooms of the Standard Dictionary.

TO THE EDITOR:—A very grave wrong is being perpetrated against the American public by a reprinter of one of the English competitors of the Funk & Wagnalls Standard Dictionary—a wrong that cannot be excused by the exigencies of commercial rivalry. As is well known, in all unabridged dictionaries it is necessary to give the definitions of certain indelicate words. Eighteen of these words (selected out of a vocabulary of over 300,000 terms in the Standard) have been collated and printed with their definitions by the reprinter of this English dictionary, and circulars containing them are being distributed among teachers, school trustees, and parents all through this country, stirring up a filthy agitation that will end, unless frowned down by the public press and other leaders of public opinion, in setting people of prurient minds and children everywhere to ransacking dictionaries for this class of words. One of these publications contains such outrageously unjust comments as the following:

"About two years ago the publishing house of Funk & Wagnalls brought into the world a monstrosity entitled the Standarn Dictionary of the English Language."

"So far as relates to its collection of obscene, filthy, blasphemous, slang, and profane words, it has no counterpart in dictionaries of the English Language."

It is but fair to the press and scholars of England to say that the English critics have in no way seconded this unfair assault, but are unanimous in the most unqualified indorsement of the American work, the Standard Dictionary, expressing in many ways the same opinion as that of the St. James's Budget [weekly edition of the St. James's Gazette,] London, which said:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable Dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America as it is the admiration of literary England."

The utter insincerity of this attack on the Standard is seen in the fact that nearly every one of these 18 words is in the English work which is published by this reprinter, and it contains other words so grossly indelicate and withal so rarely used as to have been excluded from the Standard and from nearly all the other dictionaries. Fifteen out of the eighteen words (and others of the same class) are, and properly so, in the Century Dictionary, and they are to be found, with scarcely an exception, in every other reputable unabridged dictionary, and this class of words is invariably recorded in the leading dictionaries of all languages.

Since this gross attack has been made we have submitted to Charles A. Dana and to a number of well-known educators the question whether we committed an error in admitting into the Standard this class of words. The answer has been without an exception, "You did not."

The fact is, extraordinary care was used by the editors of the Standard "to protect the language." Of the more than 500,000 words collected by the hundreds

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of readers employed to search all books of merit from Chaucer's time to the present, over 200,000 were excluded wholly from the vocabulary; hence there was no need and no effort to pad the vocabulary. The rules of exclusion and inclusion were most carefully made and rigidly enforced. A most perplexing problem from beginning to end was how to reduce the vocabulary, not how to enlarge it. Compression was carried by many devices to the extremest degree. The editors who passed upon the admission of words numbered over one hundred of the best known writers and scholars in America and England. To accuse such men of "filthiness" is to do a wrong of the gravest degree. It is the business of a dictionary to record words, not to create, nor to destroy them; to answer inquirers concerning the spelling, pronunciation, and meaning of all words that are used to any considerable extent, not to obliterate those it does not fancy. Whether a word has a right to exist or not, the final arbiter is the people, not the dictionary. The dictionary, as says Trench, should be the inventory of the language, and, as says the Encyclopedia Britannica under the term DICTIONARY, it "should include all of the words of the language . . . . A complete and Standard Dictionary should make no choice. Words obsolete and newly coined barbarous, vulgar, and affected, temporary, provincial, and local, belonging to peculiar classes, professions. pursuits, and trades, should all find their place,—the only question being as to the evidence of their existence,—not indeed, all received with equal honor and regard, but with their characteristics and defects duly noted and pointed out."

Improper or indelicate words, when it was found necessary to admit them into the Standard, were blacklisted as low, vulgar, slang, and printed in small type. It did not seem to the editors that an unabridged dictionary could go further without justly incurring blame.

To collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the many indelicate words and passages to be found there, or those from Shakespeare (some of these 18 words are found both in the Bible and in Shakespeare,) and then to print and scatter abroad the collection, saying: "See what a foul book is the Bible; see what an obscene and blasphemous work is Shakespeare." The publication and distribution of these circulars is a gross assault upon public decency. An agent who attempts to exhibit such a printed circular surely should not be listened to for a moment; he is a public enemy, and should be turned from every decent door.

The old story will be remembered of a woman accosting Samuel Johnson, shortly after his dictionary had been published, with, "Doctor Johnson, I am so sorry that you put in your dictionary the naughty words." "Madam", retorted the Doctor, "I am sorry that you have been looking for them."

Respectfully,

I. K. FUNK.

OUR HOLIDAY NUMBER

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THE MANIFESTO

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HUMILITY.

By Joanna J. Kaime.

WITHIN the "vale humility,"
Life's crystal streams abide,
No scorching sun nor parching drought
Can stay the living tide;
By earnest prayer and trusting love,
With faith and works combined
The honest seeker after light.
This peaceful vale may find.

How many fail in growth of soul
Who climb the barren height
Where worldly elements control
And truth is lost to sight.
The Christian's faith will ever lead
Where meekness lends her charm,
For only those who find this grace
Shall win the victor's palm.

Here in the shadow of God's love
Is safety for the soul,
Here naught offends nor intercepts
The spirit's wise control.
I caught a glimpse in youth's bright day
Of blessings since made known
To-day these are my treasure-store,
My everlasting home.

East Canterbury, N. H.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. FEBRUARY, 1896. No. 2.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

NATURAL AND SPIRITUAL RELATIONS.

By Martha J. Anderson.

"WHILE he yet talked to the people, behold his mother and his brethren stood without desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

To the natural parent-heart, whose affections are wrapped up in the life and interests of their exclusive familes, this language of the Master sounds harsh and unfeeling, because the narrow range of vision precludes the broader view of life taken by him who has a wider horizon, and sees things in their superior relationship. Not the mere ties of consanguinity, constitute true and lasting friendship; there is a moral unity that springs from soul sentiments, and this sublime doctrine was emphasized in the text. The mind of Jesus glanced upward from every topic. He loved not his own mother the less, for her heart was in sympathy with his mission. It was as if he had said, "She is truly my mother, and they are my brethren in the higher life; but not alone she who bore and reared me, but all who are likewise doing the will of the universal Father and Mother of all souls, who have the well-springs of goodness and truth in their hearts, are my relation."

All true union and harmony of spirit springs from moral conditions and not from those human instincts that we hold in common with the animal creation. Sexual love and physical attraction, spring from the sensual na-

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ture, and is not man's highest estate of happiness The true affection of the natural, should open to our thought the universal love and affection, which, in the progressive state of unfoldment, shall exist between all truly good and pure natures. "In Christ there is neither male nor female," which represents a condition of human advancement, when fleshly lusts and desires shall be consumed by the indwelling of God's Spirit.

We should always seek in those that are nearest us in kinship of the flesh, not that which affiliates them to us as natural persons, but that which is to be perpetuated when the body dies; we should strive to lift our heart's affections into the exalted sphere of universal and permanent blending of heart and soul. Have we not all formed social, intellectual and moral affinities that have proved stronger than natural ties? Soul friendship and comprehensive exchange of thought and feeling unknown in our own family circle, where there is often estrangement because of difference of opinion among the members of the household?

There is a growing tendency in this age of alliances, to concentrate for mutual good. There seems to be two spirits at work in opposite directions, one in the form of trusts and monopolies for individual aggrandizement; another in the form of co-operation and guilds for the fraternization and benefit of the masses, who are the wage slaves of the moneyed classes.

Progress, like the spiral motion of all things, tends to ever increasing life and activity, which draws humanity in its vortex, for the process of unification of thought and feeling. What seems to be evil in our present state of civilization will eventuate in good.

The higher tendencies of human nature have their root in the lower life. There is a wise Parental government over this earth and that same power that rules not only the earth but the heavens also, will through natural evolutionary processes, bring order out of chaos.

Think for a moment how many associations are formed for wise and noble purposes, how many men and women are aspiring for, and working toward the ideals of Edenic life. How they are striving to ameliorate misery, studying its causes and applying the remedy for injustice and wrong that is grinding the faces of the poor, creating crime, want and wretchedness.

The interchange of kindly services of good-will and active benevolence, binds heart to heart, and in this universal love, mankind feel that they are all brothers and sisters; that the strong must protect the weak and the more fortunate uplift those who have not the impulse or will to rise to superior conditions. Unsanctified passion and not love, produces much of the unhappiness, in family and social circles. If there was more of real love in the natural home life, there would be less evil generated and perpetuated in the world.

And no greater work of human love and uplifting can be accomplished than to search out the sources and springs of immorality and licentiousness,

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which are undermining the sacredness of family, the purity of society, and the stability of the state. We are drifting toward the condition Rome was in previous to her downfall. When the youth are corrupt what have we to hope for? There is no remedy for this laxity of morals, only that man shall be equally culpable, and equally judged and ostracized with woman; sharing with her the disgrace of sinful acts. There are a few individuals who have the courage to cry aloud and spare not, fearing not to lift the veil that screens social uncleanness.

Our children are not protected as they should be, even in the sanctity of home life; their instruction is meager on the most important themes that concern their welfare and happiness especially in the relation of the sexes. When the moral sense is blunted, the avenues of the soul are closed to the receptivity of spiritual truth as taught by Jesus when he said unless a man hate his own life, (the carnal life) he could not be his disciple. Truly has the thought been expressed "Purity of heart and life is the richest human possession." Through this is sustained holy associations in the sphere of divine love.

The respect that grows from an appreciation of positive excellence, is a unitizing influence, and helps to break down distinctions between men and women. The more interest we take in the good and happiness of the many, and not center our entire thought in our own interests, the more we shall enlarge our sphere of blessing as did the good Master whose whole desire was continual service, and who was ready and willing to lay down his life for his brethren.

Mankind are evolving toward the spiritual, through the perfect natural state, where self-restraint and continence, subdues the animal and the savage in their natures, where love engendered in the coronal region of the brain, holds in control the selfish propensities, that develop their force in the cerebellum or lower portion of the brain.

The essence of true religion is chastity and love which bind the soul to God. Human affections are never carried to their exaltation of sweetness and beauty until they are made manifest in the sphere of unselfish devotion. We should be nearer to each other as human beings in those things we have in common with God, than in that we have in common with the animals.

All the great natures among mankind that have progressed under the influence of the genial and all-illuminating sun of righteousness, and have shown the color and fruitage of the seed-life of the Christ, have risen unto the resurrection of immortality. Jesus said,—"If I be lifted up, I will draw all men unto me."

Why are churches divided into sects? and why do men look coldly on each other? Is it not because they place too much stress on difference of opinion in minor matters, and chill the love of God in their hearts? They expect to share their heaven in common in the future, and yet drive themselves asun-

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der while here. "In Christ there is no schism." His love metes out no bounds nor limits.

The only true union and fellowship lies in the interest and upbuilding of a faith in man, "if we love not our brother whom we have seen, how can we love God whom we have not seen."

Jesus taught the law of love as expressed in the text, and in contiguous passage, which it would be well for all to read and consider. The outcome would, if practically carried out in every day life, result in the establishment of the Kingdom of heaven, for which he prayed, and which we all have desired might come on the earth. May we all be united in one common cause and kinship; to do good, to carry out the vital spirit of religion which is "Love to God and the neighbor." Then they who do the will of God the same will be our Father and Mother, our brother and sister.

Mt. Lebanon, N. Y.

YOUTHFUL DAYS.

By Virgie Breedlove.

ANOTHER year is to be numbered with the past. Its pleasures, joys and sorrows are being written; some soon to be forgotten while others will ever remain on the tablet of memory.

Each day we are borne further from youth's shore. We should all remember that youth is the time to lay a solid foundation for true and real happiness in after life, by the cultivation of the noble powers of mind given us by a wise and beneficent Creator.

If we spend the strength and ardor of our youthful days in idly seeking for pleasure, the distant future to which we now look so joyously, will be filled with vain regrets for wasted opportunities and time unimproved.

Some of the brightest examples of history show us the wisdom of devoting our early life to the attainment of that knowledge and the cultivation of those graces of heart and mind that may fit us not only for true enjoyments, but make us a blessing to all humanity.

South Union, Ky.

UNSELFISH.

By Ann Cumings.

"*Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much: but where little is forgiven the same loveth little.*"—*Luke, vii., 47.*

WE are told that an acknowledged sinner finds forgiveness, for the reason that she loved much; also that where little is forgiven, the same loveth little. Who that has known what it was to feel that before God, and

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the light of an awakened conscience, he was sinful, and needed the forgiveness of God, can fail to appreciate the worth of this divine blessing, and feel himself under some obligation to extend it to other souls.

In John, xxi., 15, Jesus asks, "Simon, son of Jonas, lovest thou me more than these?" We may infer that Simon was surrounded by those who constitute the vine of the earth; father, mother, sister and brother. He said unto him, "Yea, Lord; thou knowest that I love thee." Then Jesus answered, "Feed my lambs," thus giving a practical demonstration of professed love for him.

Thrice the question is repeated, "Lovest thou me?" each time receiving an affirmative answer, Simon is commanded, or requested to prove his love for the Master by feeding his sheep and lambs. How unselfish the return desired, for the love the disciple bore the Master. How unlike the element which seeks to accumulate and appropriate for selfish ends, rather than befriend and minister unto his little ones, in his name.

Again Jesus says, "I am the good Shepherd and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."—John, x., 14, 15, 16.

May we not imagine the millennium very near, if not already come, when all the lost sheep of the house of Israel are found by the good Shepherd, brought home, and there is one fold and one Shepherd?

Enfield, N. H.

Extract from a testimony spoken by Sister Isabella Russell, at Enfield, N. H.

THE subject of our Communal Home, with its motto "all for each, and each for all," which was so ably treated in our last Sabbath evening Service had the effect to draw from many hearts the silent resolve, to henceforth use all powers of mind and body to make this home so beautiful that no person having shared its benefits would wish to choose interests less broadening in their relations.

It is well to keep this "ideal home" before us through all the difficulties of life's journey. Those who have been educated in this Church, and have witnessed the various changes that have taken place within the last fifty years, have realized some bitter disappointments, and have passed through many tests of our faith in the religion of our Fathers, who have "fought the good fight, and kept the faith," and whom we believe are still on the upward march in the line of spiritual progression. They have left not only their physical bodies, for which they have no further use, but also their errors and miscon-

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ceptions of the truth as it is understood by the most spiritually enlightened minds of the present day.

It is well with us, if our experience has taught us lessons of charity, and forgiveness; if we have learned to be consistent and kind in all our dealings with our fellow beings; if we have learned to take a deeper, broader view of God and of his dealings with the children of men, ever remembering that "In our Father's house are many mansions" and there are different divisions in the Christian army, all equally indispensable in working out the great plan of salvation. If we have learned this grand truth, then we are better able to reach the conditions of suffering humanity.

It becomes us as a band of Christian workers to "keep step" in the great battle for justice, truth and right, by putting our "hands at work, and giving our hearts to God," ever maintaining an interest in the spiritual home which is ours by right of inheritance if we are faithful to our early vows of consecration. We should never forget our obligations to those who have laid the foundation of our Church, nor our duty to the teachers of the present day. If our relationship as spiritual Brethren and Sisters is what we claim it to be, then we must continually discountenance every element that is foreign to this grand result,—perfect equality.

It is not enough to know that the spirit of Christ was made manifest one hundred years ago, through one inspired woman whom we honor with the endearing title of Mother; but we must manifest this same Christian spirit in our lives. Let us ever bear in mind, that no question pertaining to the spiritual, social or financial growth of our Church will be permanently settled until it is done in conformity to the spirit of Christ. When we are filled with the enthusiasm, which our cause demands, we can sing with the spirit and with the understanding,—

Ye little rills as ye gently move,
O waft the breeze of a Savior's love!
Ye mighty waves that in majesty roll,
Carry the boon to every soul!
Tell them that I have come again,
And in my kingdom forever shall reign,
Where male and female equally stand,
United with the angelic band.

Already is light dawning upon the world, and many may be found in this enlighted age who, in some respects, are carrying this spirit of equality and the recognition of this divine principle to even greater perfection than we are. But this is no reason why we should renounce the strife, or forsake the field where our Mother fought and won such glorious victories. Rather let us listen to the heavenly footsteps marching to the strains while we sing the song triumphant,—

"Surely, Christ has come again."
Now is come complete salvation,
Perfect order is revealed,
Sons and daughters standing equal
Reap with joy the gospel field.

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Correspondence.

Alfred, Me. Jan. 1896.

BELOVED ELDER HENRY;—A rumor reaches us that our MANIFESTO is to be discontinued. I hope if so concluded the conclusion will be reconsidered. This is the feeling of the Societies in Maine.

As Home Notes would have nothing of especial interest, will you find room for the following reasons so well stated by Br. Alonzo Hollister in his Morning Star Bible Lessons. Why Believers in the past as well the present appeal to the Bible to sustain their views.

I. "Because it is a true and impartial witness that we are guided by the same spirit which inspired the utterance of Ancient Seers, Apostles and Prophets.

II. Because nearly all who claim to be Christians, forming a large part of the more enlightened nations profess to receive the Bible as the only test of all religious truth.

III. Because many candid people can more readily perceive and acknowledge truth, when they find it agrees with Bible doctrine, than when it stands solely on its own merits.

IV. Because only axiomatic truths which are common to all can be firmly established in the mind without witnesses; which means proof by other acknowledged truths which agree with, and confirm it.

V. Because the work in which we are engaged, is fulfilling many grand and wonderful predictions recorded in the Bible. A strange work, which the children of men are no wise disposed to believe, though angels declare it to them.

VI. Because it is a work, which to minds not experienced in its effects, finds its strongest evidence of being the work of God, in those inspired predictions, and the lives of its subjects.

VII. Because the spiritually sensitive feel a substance in the language of the Bible, which speaks to the interior, and can not be found in any book of less spiritual origin.

VIII. Because the greater the number of agreeing and truthful witnesses to any doctrine or principle, the stronger and more established it is to the reasonable mind of true understanding."

We believe as he does "that nothing is gained by disparaging the Scriptures. A blow aimed at the Bible is a blow at spiritual-mindedness and is liable to recoil with serious loss to the sower of contemptuous remarks thereon."

JOHN B. VANCE.

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CHRISTIAN REPOSE.

By Oliver C. Hampton.

FAITH in God, in Christ and Mother is the first requisite toward Christian repose, but it is not the only one. To be sure, without this it is impossible to attain to celestial tranquility, but with this alone, it is also impossible. So long as anything with which the mind is connected seems unpleasant, peace and rest will continue to be wanting. But these unpleasant states of mind can be removed in two ways.

First by removing the cause if possible. If this can not be done, then second, by patient, cheerful waiting and endurance. This is mental and spiritual discipline, and though sometimes painful, yet is indispensably necessary for without it Christian repose is out of the question. This discipline is easily found if we will only wait and take it as it comes.

Our abnormal conditions may be pain, sorrow, and even agony at times. It may be selfishness, envy or revenge; it may be a desire for carnal indulgences; but the endurance of this discipline may be made valuable by some relieving considerations which crop out with my experience of later years and afford great comfort at times. If moved to anger, in every instance I feel better and rejoice in my spirit if I give no vent in angry words. Spiritual repose and serenity soon follow.

In sorrow, from whatever cause, I ask myself, "Is this normal? Does the spirit of the Lord ever feel sorrowful?" I answer, "Never." Then if "I and my Father are one," this sorrow and agony are abnormal, so "I look to the rock that is higher than I" and ask for a measure of consolation from the infinite store-house of all consolation to fill this vacuum in my spirit. Soon better feelings prevail and sweet Christian repose silently settles upon me like the dew of Herman and as silently, for noise, tumult and war are not favorable to the removal of sorrow. I say from the Bible, "Be still and know that I am God," or, "Stand still and see the salvation of God." So, gradually the sun comes out and the clouds of sorrow take to themselves wings and silently pass away.

If anything like envy appear, I say "All the good of the universe is on its way to you and how foolish you must be to envy the little tittle of enjoyment some one has who waited for it for years. Then I try to rejoice in the good fortune of him who was the envied object. Then envy dies and love overflows on all.

When low or sensual thoughts intrude upon the mind how beautiful and salutary is prayer. One who seeks shelter in this good gift is soon able to cause low suggestions to flee, even to the uttermost parts of Egypt, leaving the emancipated spirit in profound Christian peace and repose. There is one perpetual consolation that can never wane nor grow faint through our long journey to our destined rest,—that is, that these periods of uneasiness and discontent became fewer and fewer, and farther and farther between, in the Christian's life and finally culminate in invulnerable peace and everlasting joy.

Union Village, O.

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LOOK BEFORE YOU LEAP.

OUR experience in life throws us into direct sympathy with the Apostolic preacher and we share with him an anxiety for the protection of the church of God. His love for humanity urged him to present all the dangers that were to be found in the way of their Christian progress.

Paul had received the testimony of Jesus and in publishing it had found that while the Greeks lookt upon it as foolishness, it was to him the power of God to salvation. He had preacht its simplicity of faith and its simplicity of good works to the Romans, to the Corinthians, to the Ephesians, and to many others. In these places he establisht churches "in the unity of the faith and of the knowledge of the son of God."

Do you wonder at his anxiety lest thru the cares of the world and in the philosophy of a class of speculative teachers they should be led away from the truth? Knowing so well as he did of the dangers that were to be found on every side, his warning voice was distinctly heard among his people.

"Beware lest any man spoil you thru philosophy and vain deceit, after the rudiments of the world and not after Christ."—Col. ii., 8.

This Pagan philosophy would no doubt, spoil some. Whatever may absorb the attention and turn the spiritual interests away from the Kingdom of God, will undoubtedly lead toward a worldly life. That this same philosophy has spoiled many beautiful minds and thrown them from the path which led toward God has all the force of historical evidence.

All men do not walk the same road as they go down to perdition. There are a thousand avenues thrown open and filled with enticing allurements, thru which every man may pass that turns from right to wrong or from light to darkness.

The school of Alexandria was, no doubt, ruinous to that order of Christianity that was establisht by the sacred teacher, as it made itself busy in amalgamating the doctrines of the Christians and Pagans and by filling the churches with that which was spurious. From that day to this it has had a markt effect upon the Christian world.

Osterwald wisely observes—"Carnal men could not endure the cross nor divest themselves of the love of wealth and pleasures, and by this means they corrupted the pure doctrine of the gospel. Their pride and presumption prompted them to stand at the head of affairs and they wickedly contrived means by getting into power and assuming an author-

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ity and expounding the writings of the Apostles by a blind philosophy which carnal men like themselves had invented."

Mosheim writes,—"These men invented questions about the Christian religion sufficient to perplex and puzzle the whole world."

What a comment on the simple testimony of Jesus and on Christianity at that early date. Here is another sad example of the church walking by the side of the world. In this case the church "stoops to conquer" by accepting the friendship of the world, but unfortunately the church has never been able to rise again and stand erect.

It is not strange that men were ruined by these flattering forms of philosophy and then thru the deceitfulness of these enticing illustrations.

But the end is not yet. Men are at this day equally perplext and puzzled to determine what is genuine Christianity as taught by Jesus and what may be set down as the spurious innovations of Pagan philosophy.

Some who would be good Christians are sadly deceived. They know that the church of Christ must be a pure church and that to be a disciple of Jesus they must fulfill the law of righteousness, agreeably to the sermon on the Mount, and when the voice of God comes to them to enter in at the strait gate they find themselves quite ready to pass into the broad way.

They have been flattered by the world, and have foolishly wandered into the elements of a carnal life. They have persuaded themselves that as it was a Christian philosophy it would lead directly to the Holy City. Here comes the danger.—Should they fail to fulfill the law of righteousness, they may be spoilt, as they mourn for the old inheritance. Called of God to forsake the world with all its affections and lusts they soothe their consciences by catching at the words of one who offered carnal indulgences to a licentious class of would-be Christians.

They had heard the words of Jesus the Christ preacht again and again, but had failed to see the fruits of practical righteousness developt in their own lives.

We may readily suppose that the Apostle knew quite well the dangers that were around the church. He knew that the testimony of Jesus had proved amply sufficient for the salvation of those who had accepted it.

That it was a religion that entered into the life of man and was manifested thru a living and growing righteousness. That the kingdom of God was obtained thru the sacrifice of every selfish interest. There was nothing mysterious in the requirement and it needed no philosophy of the schools of Pagan wise men to give to it their interpretation.

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It is remarkable how easily one class of men can undo and scatter to the winds that which others have earnestly and prayerfully labored to establish in the heart. The Apostle well understood the operation of this upon the mind and hence his caution to the brethren to beware of that class of men who made it a money business to talk religion.

They were not workers of righteousness, interested in the welfare of the race, but they were talkers and Paul saw the danger, that thru their philosophy, and thru their deceitfulness, and thru their ministration of the spirit of the world his brethren might be turned from God.

This same danger is as apparent at the present time. It may not be found to be exactly after the manner of this historical record, but it comes as effectually and ruins us as thoroughly. With the light that is now upon the earth and the many degrees of righteousness that are operating in the hearts of men, there exists the same danger lest thru the deceitfulness of this seductive element many faithful souls may be turned from their honorable course as God's workmen and be again lost in the wilderness of sin.

H. C. Blinn.

☞THOSE who are sending THE MANIFESTO to
Mrs. Dammer,
Mr. Barnett,
of Milwaukee, Wis., are informed that they are not taken from the Post Office.

TOIL ON.

☞OUR Publishers have been looking at THE MANIFESTO and then at their———but at last concluded to "Toil on" for the present, but to make the paper a little less expensive.

CORRECTION.

☞IN January MANIFESTO, page 18—Conrad Human should read Conrad Auman.

IF your purposes are noble,
And your heart is brave and true,
Then repulses strong or many
Can not turn nor weaken you. *L. S. B.*

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THE MANIFESTO.

FEBRUARY, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

December.

	Thermometer.	*Rain.*	*Snow.*
1894.	25.6	¼ in.	19.25 in.
1895.	31.52	4.5 "	2 "

Highest Temp. during this mo. 58 above 0
Lowest " " " " 0 " "
Number of rainy days " " 5
" " snowy " " " 3
" " clear " " " 11
" " cloudy " " " 12

C. G. Reed.

Jan. 1896.

"THE days begin to lengthen
And the cold begins to strengthen."

And O how strong it is too. On New Year's Day the mountain brook was "rumbling and tumbling and roaring and pouring" down the hillside, and the air was just cool enough to create one of the prettiest and most interesting panoramas which Nature is pleased to give us. Fringes of transparent ice hung along its margin, while each obstacle to its steady flow was a "thing of beauty."

It was a novelty to be roaming the brown hillsides on the first of January, to admire waterfalls etc., and while we liked the mild weather, we knew the cold was somewhere in keeping for us, and desired it to come in its season.

But we have no longer any hopes nor fears for an open winter. Old Borealis has pressed the mercury down far into the zeros. Snow has covered the brown hillsides. The brook has gone to sleep in its tracks, and the ice crop is growing, ready for the near harvest.

In "Ten Times One is Ten," by Dr. E. E. Hale, how easily the whole world becomes a common brotherhood, by the simple process of forgetting self, and lifting up those about, into the light of love and kindly deeds.

Self-improvement is good, but self-forgetfulness is better. Real good manners and courteous behavior, spring from kindness of heart.

The humblest and sweetest of poets, beautifully says:

"Hope not the cure of sin till self is dead."

Amelia J. Calver.

North Family.

Jan. 1896.

At present date the mercury marks zero, but up to the close of the old year the weather continued mild and beautiful, which, with abundant water supply enabled our good Brethren to change the location and appearance of a large wood-pile. They have also been hauling gravel with which to improve the road leading to Lebanon Springs.

Christmas-tide abounded with joy and blessing. A beautiful tree well hung with gifts was particularly appreciated by the youth and children who helpt in its decoration. Recitations and offerings from old and young were a pleasant feature of the afternoon. On that occasion we commenced a change long desired by many in the family; two meals on that day and on Sabbaths for the future if found satisfactory.

Although our written words may not

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meet the eye of gospel friends until several weeks of the new year have passed, we hope that some spark of the Divine energy has sped our thought currents outward to mingle with their kindred-tide;—the true desires, holy aspirations and earnest resolutions of other hearts to find indeed a New Year in spiritual progress.

Strong in faith that "God's work will stand;" debtors to the wise and the unwise, remembering failures and errors of the past only as lessons for the future; forgiving as we would be forgiven; loving as we would be loved, we desire to feel our souls united with all who are working for an increase of righteousness in the earth.

Catherine Allen.

Shakers, N. Y.

North Family.

Jan. 1896.

THE festive season of Christmas and New Years have come and gone and with their advent have been renewed the pledges formerly given on such occasions to be more faithful in life's duties and help advance upward the great struggling soul of humanity.

We enjoyed on Christmas day with our gospel kindred of the Society a time of spiritual refreshing, many testimonies being given appropriate to the occasion. Meeting was held at the Church at 10 o'clock a. m. Also on New Year's evening by invitation of the Elders of the North family, Society meeting was held at the North, the first one since we came here. It was some two hours long. Opening hymn, "Season of Devotion."—

It was with great pleasure that we held communion through the Jan. MANIFESTO with our beloved spiritual Father Elder Abraham Perkins; and it is joy to sit at the feet of such veterans and receive their ministrations.

Brother Arthur Bruce of East Canterbury gave us a call for a day or two last month, and if we could have a few more calls from gospel friends at Canterbury and elsewhere how the smiles would illuminate our countenance and with what joy we would labor to minister to their comfort. Anticipation is a beneficial stimulant if the brightest and best in life is looked for; in the coming year we will labor to have this form of it the sun which will illuminate our pathway.

Hamilton DeGraw.

Harvard, Mass.

Jan. 1896.

ACCORDING to Nature's inexorable laws we have passed the last stepping-stone in the yearly circuit of time. The old year now lies upon his bier, soon to be buried in the dust of the past, while Boreas howls a mournful dirge in discordant notes. Sorrowful as well as happy memories cluster around the old, while the new born year, is sweetly slumbering upon its couch of joyful promises. Hope's bright star shines upon the future and we journey on, very much as before, till we are another circuit nearer that unknown land, "where the wicked cease from troubling and the weary are at rest."

We commemorated Christmas in a manner befitting the day. A morning song announced the hour of rising. In the afternoon the young people entertained us with singing and personified rehearsals. All received some token of kind remembrance and thus the day was happily and profitably spent. May these holidays serve to awaken the latent good in the human heart that the world may be made better by them.

In the early part of December winter asserted his powers so strongly that ice eight and nine inches thick was formed. All preparations for harvesting it were made, when the rain descended and in less time than it took to freeze, it was all gone, and we were disappointed. We are now hoping that winter is through his fickleness and we expect better things.

Usual health in Society, and all are seeking to do duty in the spirit of "Peace on earth and good-will to men."

Marcia M. Bullard.

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Shaker Station, Ct.

Jan. 1896.

"WORK while the day lasts," said the Apostle. Let us strive to work for the good of others, to uplift some sinking soul, to strengthen and cheer some sin-sick one. or arouse a weak and erring one to better endeavor.

"We are bound for heaven go we will." If we make our own heaven we shall be sure to have it. Pure living, kindly acts and loving consideration make of home a heaven that one is in no haste to exchange for heaven above.

Each day brings its duty, and we shall have no time to do wrong if we do those things that should be done. It makes the burden lighter on our journey home.

Truth and virtue are sure to win. Let us pledge ourselves to be true.

THE MANIFESTO is a welcome visitor in our family, I enjoy reading it very much. It is a power for good.

Our new corn-husker and fodder-cutter combined, is a success. It will husk 400 bushels a day. Now we can grow more corn.

Daniel Orcutt.

South Family.

Jan. 1896.

WE have once more been permitted to start out on a New Year. From the past how many memories come thronging into the mind to cheer the swift-winged moments as they pass no more to return.

And though we charge to-day with fleetness
There is a melancholy sweetness
In the name of days gone by.

With firm and joyful steps we run the race that is set before us, cheered onward by a cloud of witnesses who have attained the goal and received the crown. And is there not a voice whose sweet and powerful tones hush into stillness every anxious fear, and promises rest to the way-worn, with submission the truest solace of old age.

The past month was unusually pleasant to close the year, and was favorable for out of door work, such as ploughing and preparing the land for spring also for wood sawing. The greenhouse is fairly successful. We are getting some cucumbers for sale, and tomatoes on the way. Our products sell fairly well and we shall probably cover the expenses incurred in carrying it on this winter. January commenced quite pleasant has changed to cold high winds, but no snow. Health prevails in our midst. With increased zeal for the support of our loved MANIFESTO and a kindly greeting to all for the coming year.

Maria Witham.

To the Memory of Sister

RHODA BLAKE.

By Hannah R. Agnew.

THE ocean may boast of its pearls;
Peru, of her silver and gold;
Those bound to the things of this world,
Rejoice in their wealth, manifold.
Keep silence! ye minions of earth;
Your glory and boasting are vain
Compared with the eternal worth,
Which souls by the cross do obtain.
Our Sister, the loved one now gone
To a land never shadowed by night,
As a rose in the blush of the morn,
Or a lily of sweetest delight,
May bloom on forever, in Paradise fair,
Increasing the treasure, now gained;
The lights, and the shades, of her life
record there,
Show the excellence to which she attained.
Enough! we have only to say,
Our Sister is one of the best;
While all that is earthly is passing away,
Her soul is eternally blest.
Go, thou lovely one, go in sweet peace;
Thy work here, is faithfully done;
From youth, to old age, pure wealth
you've increased,
Heaven's Kingdom and crown you have won.

Mt. Lebanon, N. Y.

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SHAKER STATION, CT. Jan. 1896.

DEAR CHILDREN:—The salutation is, "A Happy New Year." A year to be glad, not to be bad. How swiftly the years pass away. Make the most of this one. Each day form your own heaven and you will be sure to have it. Happiness comes as you keep good vows. Keep the good resolutions now that you should have kept last year.

Some persons are always intending to do better but never find time to begin. Now is your opportunity, do not miss it. Only to-day is yours, wisely improve it.

A good life will keep your conscience clear, and why should you live a bad one? Make every day bright with kind words and good deeds. Give beauty and happiness to the future by daily acts of kindness. The self-denying path is the way in which you should walk. Denying self is a Christian duty. The more you subdue wrong the sweeter will be the "Peace be unto you."

The brightest jewel that can ever adorn your character is purity. Strive for it with soul earnestness. You will never wish you had done less to win the prize. Watch your thoughts, is advice worth regarding. When the heart is well guarded evil can not enter. Sin not.

Pledge yourself to be true. Think not that you can be untrue in trifles and yet be trustworthy in more important things. To deviate from truthfulness in a small degree will harden the heart and lead to greater departures from right. Only those who have done well can expect the "well done." Commit yourself to God for guidance and instruction. How much happier you become when you feel that He is shaping your lives, and you are content to let Him, knowing that not one more trial comes to you than you are able to bear, and that every cross and affliction is for your eternal good; and how much peace it brings to you if you yield your entire will to his blessed keeping.

Give thought, care and pains, in forming a noble character, and create a spiritual atmospere in which it will be good to live. The crown that awaits you is bright, be guided by truth and right.

DANIEL ORCUTT.

KIND WORDS.

SABBATHDAY LAKE, ME. Nov. 1895.

DEAR SISTERS:—I was much pleased with those two lovely pictures of Sister L. A. S. that you so kindly sent in my little package of MANIFESTOS. If you should reprint the "History of the Shakers" I would like to be informed. I have but very few of the books left and shall soon send for more.

Accept many thanks for your interest in the Missionary labors which are appreciated by every true and devoted soul in our Zion home, and also by the angels in heaven. Your Sister,

AURELIA G. MACE.

Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Sample free.
Manufacturer, P. O. 1371 New York.

STRIKES.

STRIKES are quite proper, only strike right;
Strike to some purpose, but not for a fight;
Strike for your manhood, for honor and fame;
Strike right and left till you win a good name;
Strike for your freedom from all that is vile;
Strike off companions who seek to beguile;
Strike with the hammer, the sledge and the ax;
Strike off bad habits, with troublesome tax;
Strike out unaided, depend on no other;
Strike without gloves and your foolishness smother;
Strike off the fetters of fashion and pride;
Strike where 'tis best, but let wisdom decide:
Strike a good blow while the iron is hot;
Strike and keep striking till you hit the right spot.—*Selected.*

Deaths.

Lydia Landers, at Pleasant Hill, Ky. Dec. 25, 1895. Age 93 years and 9 months.

Sister Lydia was a faithful, industrious member of the Community for more than forty-five years. J. W. S.

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Books & Papers.

THE "Lee of Virginia" series will begin in the next (February) number of FRANK LESLIE'S POPULAR MONTHLY, with the introductory article specially written for it by Mrs. ROGER A. PRYOR, upon "The Ancestors of General Robert E. Lee," in England and in Colonial Virginia, and the times in which they lived. This article, and those to follow, will be profusely illustrated, the whole forming an authoritative pictorial chronicle of the distinguished family which has given to America so many statesmen, warriors, and types of chivalrous patriotism.

THAT bright and entertaining magazine for young people, FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS, has some particularly good things in its January number. There is a beautifully illustrated article on "The United States Naval Cadet," by Joseph Coblentz Groff, which tells how appointments to Annapolis are secured and describes the daily life of the cadets; Charles Frederick Holder contributes a splendid short story about some boys who caught sharks for a living: there is an article telling how a boy may build a low-priced iceboat and learn to sail it, by Will. P. Pond; an illustrated New Year's story in verse, by Ethel Hatton; a paper on "Snow Igloos and Images, and How to Make Them," by J. Carter Beard; the continuation of the two serials by Edward S. Ellis and Jeannette H. Walworth; several other short stories, some tricks and puzzles, and the editors interesting chat on the new books for boys and girls.

MRS. ANNIE TRUMBULL SLOSSON, the author of "Fishin' Jimmy," had a strangely impressive experience, a few years ago, while driving through the Green Mountain country of Vermont. She met a man, a waif, who evidently believed himself to be the Christ. Under the title "Through a Glass Darkly," Mrs. Slosson has written for THE SUNDAY SCHOOL TIMES of December 21 a sketch of her meeting with this strange character. "No sermon," she writes, no chant, no learned theological treatise, nay, not even the reading of the Gospel story itself, had ever made that lonely life of the Stranger, the man of sorrows and acquainted with grief, such a real thing to me."

JOHN D. WATTLES & CO.
1031 Walnut St. Philadelphia, Pa.

THE JOURNAL OF HYGEIO-THERAPHY. December. Contents. Life Science Papers, No. 5; The Science of Phrenology; Social Reform; The Devil in the Pie; The Past Year's Work; Vegetarian Banquet; Scrub Children; Vapor Bath; Horticulture; Humaneness, etc. etc.

Dr. T. V. Gifford & Co., Kokomo, Ind.

THE ANTI TOBACCO CRUSADER, is an interesting and no less valuable quarterly. It has reached No. 17, and should be the New Year visitor in all Christian homes, as a warning against one of the most unpleasant habits. Rum and Tobacco are generally classed as twin evils and certainly they are quite often found in close companionship. Rum generally enters by way of the back door, while tobacco stands at the front. Christians take the tobacco with them even to the church and poison the air. And then the minister takes it into the pulpit as did the Rev. Solomon Spittle. Published by H. L. Hastings.

47 Cornhill, Boston, Mass.

THE "Weekly Memorandum Calendar" from the office of Stockbridge and Sanders, "is a thing of beauty and a joy forever," or rather so long as the year 1896 may continue with us. Thoughtful minds have ornamented every page with beautiful red figures and then provided ample room for a record of all the good things we might do, and for the anticipated hopes of what we would like to do.

Published by Stockbridge and Sanders.
No. 1 Depot St. Concord, N. H.

THE publishers of that great Philadelphia literary success, the *Ladies' Every Saturday*, are offering another popular educational competition with many beautiful REWARDS consisting of a handsome gold watch, a pneumatic bicycle, pair of genuine diamond ear-rings, handsome silk dress pattern, imported music box, china dinner service, coin silver watch, banquet lamp, fifteen volumes of Dicken's complete works, camera, phonoharps, etc., to those sending the *largest lists* of words from letters contained in L-I-B-E-R-T-Y B-E-L-L, and not using the same letter in any word more times than it is contained in L I-B-E-R-T-Y B-E-L-L. Any of our readers desiring to compete for these prizes, may do so by simply securing a copy of the *Ladies' Every Saturday* (containing full particulars, etc.) from their newsdealer and *enclosing with their list the "competition coupon" cut therefrom*, or by sending three two cent stamps direct for a copy of this entertaining thirty-two page publication, containing many letters of thanks from those who have received Rewards in previous contests.

No one ever thought of introducing so expensive a feature as lithographic color work in the days when the leading magazines sold for $4.00 a year and 35 cents a copy. But times change, and the magazines change with them. It has remained for The Cosmopolitan, sold at one dollar a year, to put in an extensive lithographic plant capable of printing 320,000 pages per day (one color.) The January issue presents as a frontispiece a water color drawing by Eric Pape, illustrating the last story by Robert Louis Stevenson, which has probably never been excelled even in the pages of the finest dollar French periodicals. The cover of The Cosmopolitan is also changed, a drawing of page length by the famous Paris artist Rossi, in lithographic colors on white paper takes the place of the manilla back with its red stripe. Hereafter the cover is to be a fresh surprise each month.

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THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January, 1896, leads with a phrenograph of Dr. M. L. Holbrook, the eminent hygienic author and lecturer of New York. It is from a personal examination by Dr. Beall, and shows many points of agreement between well-known facts of Dr. Holbrook's career and the devolopments of his brain. Another phrenological description follows of the same man made by Prof. L. N. Fowler forty two years ago. Written so many years apart by two men, neither of whom saw the work of the other until after his own was made, they afford very interesting material for comparison. Prof. C. T. Parks explains some striking peculiarities of eminent women, especially as regards their manner of holding the hand. Two drawings are given showing a strong and a weak thumb. Mrs. C. F. Wells gives an account of her famous brother, the late Prof. O. S. Fowler. Many will be interested in a portrait of John W. Hildreth, the boy train-wrecker, also an imprint of his hand from which the editor, without knowing whose it was, gave a reading. A sketch of Harry T. Hayward, the Minnesota murderer, with a table of measurements of his head will attract attention in the North. west.

Dr. H. S. Drayton continues his valuable series on "Practical Psychology." Prof. Nelson Sizer describes "Household Pets" in the Child Culture Department. The contributions on hygiene present the usual variety, and the editorial pages are especially strong. Dr. Beall replies to a distinguished medical opponent of phrenology, and demonstrates the utter fallacy of the objector's position, New York; Fowler & Wells Co., 27 East Twenty-first street. $1.50 per year. 15 cents single number.

Ex-President Benjamin Harrison will discuss "The Presidential Office" very comprehensively in his "This Country of Ours" series, in the forthcoming February *Ladies' Home Journal*. He will detail the provisions and methods of electing a Chief Magistrate, and will have much to say bearing upon the eligibility of a President for re-election; will give his views as to the length of the Presidential term, and express rather decided opinions relative to the annoyance to which Presidents are subjected from office-seekers. The article is practical, based upon experience and observation, and is very timely. General Harrison believes that the fears (expressed by the framers of our Constitution) that the power of the office is such as to enable an ambitious incumbent to secure an indefinite succession of terms have never been realized. In "practice the popular opinion has limited the eligibility of the President to one re-election. But some of our leading and most thoughtful public men have challenged the wisdom of the four-year term, and have advocated six years, usually accompanied with a prohibition of a second term. And unless some method can be devised by which a less considerable part of the four-year term must be given to hearing applicants for office and to making appointments, it would be wise to give the President, by extending the time, a better chance to show what he can do for the country.

AMONG the fruit and flower novelties which 1896 brings us, we notice that the enterprising and reliable firm of JAMES VICK'S SONS, Rochester, N. Y., are already calling attention to three, which seem to have won great favor where known. They are the DOUBLE SWEET PEA, the only one in the world true to name, "Bride of Niagara," the "EARLY LEADER TOMATO," the earliest of all the early tomato family and sure to become a great favorite, and the already famous BLACKBERRY, the "RATHBUN."

By the way, readers, are any of you so far behind the times as not to know "VICK'S FLORAL GUIDE?" If any of you have never seen it, send 10 cents to this firm at Rochester, N. Y., and get a copy. You can deduct this from the first order for seeds and the pleasure and information their Guide will give you will certainly induce you to keep up the acquaintance.

WE have received a beautiful "Columbia Pad Calendar" for 1896. Its nice arrangement is in advance of former years, and presents a greater charm by its liberal illustrations.

The Calendar can be obtained for five 2-cent stamps by addressing the Calendar Department of the POPE MANUFACTURING COMPANY at Hartford, Conn.

THE PULPIT for December has no less than five sermons by the ministers of Presbyterian, Congregational and United Evangelical. Each is the embodiment of the best thoughts that these Reverend brethren are able to present to the readers of the Pulpit. The special theology of these several churches may not be of so much value to the general reader, but the matured thoughts and the earnest lessons on morality, the reverence for God and the respect for religious subjects are all worthy of the most careful attention.

Published by G. Holzapfel, Fredericksburg, Pa.

WORD AND WORKS for February opens with a chapter on the moon, and the advice is,—"Ponder these things in your minds, study the diagrams and above all familiarize yourself with the actual movements of the moon in the heavens." A correct knowledge of the moon as learned from Word and Works is far preferable to the foolish whims that many entertain. Not only has this number many valuable articles on the subject of Astronomy —but one writer whose mind is more absorbed in the things of this world writes about *Gold Bugs*, and certainly we shall want to know all that may be learned about them. Send ten cents to the Office of Word and Works, St. Louis, Mo. and read of these wonders of the heavens and the earth.

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[ANY of our subscribers who may be interested in learning more about the "Altrurians," can obtain a copy of their interesting paper, by addressing a postal card, to their Office in Altruria, Cal. Ed.]

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Books & Papers.

IN 1894 Eugene Field wrote a story which he called "The Werewolf." When it was finished he laid it aside and a year afterward entirely rewrote it, and during the nine years between that time and his death in November last, he rewrote it eight times. His revision pleased him and he decided to print it. But death came too suddenly, and the story was found, unpublished, among his effects. Mrs. Field, concluding to have the story appear, gave it to the editor of *The Ladies' Home Journal* which magazine all of Mr. Field's work, outside of his newspaper articles, was presented to the public. The story will be printed in the next issue of the *Journal*, strikingly illustrated by Mr. Howard Pyle.

AMONG the unique exhibits at the Atlanta Exposition is a collection which is in itself a miniature biblical museum. The Smithsonian Institution has prepared the exhibit, and Dr. Cyrus Adler, of the Institution, writes in THE SUNDAY SCHOOL TIMES of Dec. 7 an article which gives one a clear idea of the varied and instructive features of the collection. The geography and natural history of the Bible, its plant life, its animal life, and its archeology, are all represented. For the many who will not have an opportunity of visiting the Exposition, Dr. Adler's article offers an unusual opportunity of becoming acquainted with the life and conditions of ancient Palestine.

JOHN D. WATTLES & CO.
1831 Walnut St., Philadelphia, Pa.

"Reaching the Masses." This is an address to Preachers by H. L. Hastings, Editor of "The Christian." Preachers will, no doubt, want to read it and learn its valuable lesson. The masses will be quite as interested to know how they are to be reached and for what purpose. It is safe to say that no one will lay the book aside until they reach the closing of the thirtieth page. The good man asks, "Are we certain that we really wish to reach the masses? And if so, for what purpose do we wish to reach them? What is the good of reaching them? Have we anything they wish? What do we want of them after we have reached them? Published at 47 Cornhill, Boston, Mass. Price 10 cents.

"No difference how much one knows intellectually that would enable him to believe in a God and the angels and in a great future life —no difference how good he may be morally, nor how much he may do toward helping humanity with love, money or means, it is of a lower order of life than this grand possible unfoldment of spiritual expression in man which in its higher development enables him to know all things and control all things to the best interest of the world of mankind."

T. V. Gifford, M. D., Kokomo, Ind.

FREE TO LADIES AND GIRLS.

THE annual FREE distribution of rare and beautiful flower seeds to those interested in floriculture, which has been inaugurated by the LADIES' EVERY SATURDAY of Philadelphia, Pa., will open on Feb. 25th and last until the entire stock of Collections are exhausted. Each person will be entitled to *but one* Collection, which will contain fresh seeds of ten different varieties of the choicest flowers. It will be necessary for those residing outside of Philadelphia to enclose seven two-cent stamps, with name and address, to cover charge for postage and mailing, which will be returned to sender if received after stock is exhausted. These Collections are distributed for the purpose of attracting attention to this popular weekly for ladies and girls. Address

LADIES' EVERY SATURDAY,
"Seed Distribution," 920 Walnut St. Phila. Pa.

THE LIVING TOPICS MAGAZINE is a unique publication which will greatly interest all who wish to keep informed concerning the progress of the world, and especially all owners of cyclopedias.

It records such items concerning current events and the progress of knowledge as one would naturally look for in a first-class cyclopedia were it up to date—which no cyclopedia is or possibly can be. Even the latest cyclopedias are generally one to five years behind date of consulation; and yet the average reader inquires more concerning things of the past three years than concerning things of the preceding three centuries.

Topics are treated in strict alphabetical order, and as often as the alphabet is covered a new volume begins and the same course is resumed. Subscriptions only 50 cents for each 500 pages. Specimen sent free on request. JOHN B. ALDEN, Publisher, 10 and 12 Vandewater Street New York.

THE Lee family of Virginia is the subject of a series of profusely illustrated articles which will constitute a leading feature in FRANK LESLIE'S POPULAR MONTHLY during the current year. The February number of this magazine, just out, contains the initial article of the series, entitled "The Ancestors of General Robert E. Lee, and the Times in which They Lived," written by Mrs. Roger A. Pryor, embodying many rare portraits, coats-of-arms, etc. This same February number of FRANK LESLIE'S also contains beautifully illustrated articles upon "A Roman Festa," by Theo Tracy "Sardinia" by Charles Edwards; "The Social Settlement in America" by Rufus R. Wilson; "West Point" by Carl J. Becker; "Art Students in Paris;" and stories, sketches and poems by Howard Paul, George Edgar Montgomery, Dr. J. H. Porter, J. F. Sullivan, Ella Rodman Church, Lena L. Pepper, and other popular contributors.

THE new FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS improves with every number. That for February is the best yet;

(*Continued on 3rd page of Cover.*)

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. MARCH, 1896. No. 3.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O. NO. 2.

IN the progress of my experience a change came over the vision of my life. From viewing the face of affairs in the moral, political and religious world, my unseen adviser commenced a close examination of my own particular moral standing as a rational and accountable being. He began to expose to my mental vision the secret motives which moved me to action; showed me their interior indications of selfishness, and seriously called in question their sincerity, purity and sound integrity.

My internal state and real moral condition was shown up as clear as anything had previously been exhibited and my partial, selfish feelings were arraigned as being in antagonism with the general good and as having a tendency to perpetuate the evils of existence and to poison the streams of human life.

About this time in the course of my experience, I became feelingly sensible of the operation of an influence acting independent of the operations of my own mind or the suggestions of my own will, often strangely producing effects even contrary to my own voluntary volitions. Sometimes it opened before me a flood of light and such a power of perception on a particular subject as would enlighten my understanding to see with unerring certainty the truth of a proposition which I had previously rejected and thus commanding my assent and final belief.

At other times by an intuitive perception, which at first sight was repugnant to my former mode of thought and entirely foreign from any view of the subject which had ever before been presented to my view. Thus my

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familiarity with this unseen "mentor" increased daily and my confidence in his wisdom, justice and purity continued to increase with our aquaintance until I found myself almost constantly in his company and listening to his counsels. Our intimacy continued until I yielded almost entire obedience to his suggestions and submitted my difficulties to the censorship of his decisions and always found increasing safety and protection from his friendly and faithful guardianship.

About this time a circumstance occurred which I will record as it shows the stronghold my unseen friend had gained on my feelings, and how averse I was to do anything which might mar the amicable relation between us.

In the town where I resided there lived a man who had been an old schoolmate. Between us for a long time had unhappily existed a state of open, undisguised enmity in our feelings so far that we did not speak to one another when we met, or give the most remote recognition of a friendly disposition. We finally settled down into a formal indifference, and a most thorough contempt for one another, and it seemed probable to all that it would continue through all coming time.

Sitting in the presence of my kind instructor and having grown so familiar as to hold converse with him by plain question and answer, and entirely unsuspicious of the existence of anything wrong in my own case, the following soliloquy took place.

Mentor.—You have done well. You have been guided by my counsel and have been favored in all your understanding. Your mind is tranquil and thankful for my aid and protection. I have hitherto required nothing at your hand, but to enjoy life and do nothing wrong in your knowledge, but the pathway of the just can only grow brighter by the renunciation of self and the mortification of pride. Are you ready to make a sacrifice?

Answer.—I am ready to make any sacrifice which your goodness may demand, only grant me the continuation of your kind protection.

Mentor.—It is required of you that you humble yourself to J—that you confess in his presence the way you have spoken of him and the contempt with which you have treated him, and in all things in which you have misused and ill-treated him, you must make all the reparation of which you are capable. Confess it all in his presence and then ask his forgiveness for the injury you have done him.

Horror-stricken at the idea of humbling myself in the presence of my equal, and of all men the most hateful. I attempted to reason the matter.—It seems to me unfair to descend to him in this abject manner as I can not help thinking of him as most to blame. He has said and done everything to injure and distress me and to make life uncomfortable.

Mentor.—What he has done he is accountable for and he alone must bear it, but you must do right whether any other one does or not. To you it has not been awarded to judge your brother. Your present peace and justification can only be maintained by obedience to my request.

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After long meditation on the subject and summoning all the fortitude of which I was master, I arose from my chair and walked slowly to the door. I intended to comply with the command of my instructor. To my utter astonishment I met the very man at the door. I faltered a moment through excess of my feelings and then in a subdued tone of voice invited him to come in and sit down.

He did so and after a few moments silence, I commenced my confession and honestly exposed the errors of my conduct in regard to him, to the best of my ability and asked his forgiveness.

When I began he scowled on me most contemptuously, but as I proceeded and taking all the blame to myself and laying nothing to his charge, his countenance changed and became profoundly solemn. His lips trembled, tears flowed from his eyes which he had no power to suppress, and he soon melted into a kind and forgiving spirit.

Both of us were overcome by the intensity of our feelings and rushing into each others' arms, silently buried every inharmonious sentiment, and the accumulated wrath of months and years was swept away, and forgotten forever.

A mutual cultivation of kind feelings was entered into and all our disunion was conquered and subdued. After this scene my mind became remarkably calm and my soul seemed to be bathed in an ocean of love, and for many days the measure of my joy was full.

My self-love was extremely mortified, but my interior consciousness was strengthened and I retained the friendship of my guardian spirit. I felt in truth that righteousness was on my side, and my time for many weeks rolled on as a placid stream, and I was strengthened and instructed and it began to seem as though the bitterness of death had passed, and the bright morning of eternal life was just dawning in my spirit.

I was thus solacing my soul in its infant, spiritual existence, and was instructed in its visions which were continually opening to my astonished view. I was now subjected to another test. Sitting in my room, and enjoying the society and converse of my spiritual attendant, the following scene was opened.—

(*To be continued.*)

As birds wake up when Winter goes to sleep;
As birds bring gladness with their cheering lays;
So God's good angels always closely keep
Some glad surprise for those who sing his praise. *C. C. V.*

It is more important to gain a knowledge of our duties in this life, than to seek to know the unknowable. *A. R. S.*

True nobility of character is the outgrowth of a life spent in devotional service and godlike deeds of mercy and kindness to our fellow-beings.

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Correspondence.

CERNO ISLAND, MEXICO. DEC. 25, 1895.

EDITOR MANIFESTO;—It is Christmas evening and I want to give a happy greeting to all the faithful workers and readers of THE MANIFESTO. Although many thousand miles divide us we are one in spirit.

I would like to say to all the Brothers and Sisters just a word. In 1854, it was predicted, when the ranks were well filled, that many of them would be sent out into the world to spread the gospel.

The word was,—Do not think of them as wanderers but as your missionary workers. Even though some make mistakes it is better to be illy spoken of than not at all.

When I was quite a young girl, I stepped into the railroad station to wait for the train for Troy, N. Y. There was a woman there sewing over and over and I remarked how rapidly she did it and she answered, "Oh yes I learned to do this at the Shakers." I asked her about them and her answer was, "their belief is all right, but they do not all live up to it."

I could not believe what she told me so I went to try it myself and found that the wrong was within herself and not with the Shakers.

I believe the time is not far distant when the fruit will be gathered home to Zion from the seeds that have been scattered. I feel that there is a great and mighty power working in the world for good although it seems like an age of disbelief and I believe that Mother's gospel will spread over the land. I, for one, will do what little I can to live according to the teaching of the gospel, precept and example.

I never miss an opportunity of spreading the teachings of the gospel.

Your Sister, CORNELIA R. POWERS.

[The above has just been received at the Office of THE MANIFESTO, and certainly, such a kind word will be read with pleasure and as Christmas greetings should last till the introduction of another Christmas, these are not one day too late. Ed.]

NEW YEAR'S PRAYER.

By Ada S. Cummings.

ANOTHER year is dawning,
O Father, may it be
Unto my soul the warning,
To make my peace with Thee!
Through days of toil and labor,
I've shared Thy love divine;

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And in return I render
My all, forever Thine.
This year that lies before me,
With pages clean and white;
To Thee, shall be devoted,
By walking in Thy sight.
And as I turn its pages
And view them one by one,
May I through future ages,
Repeat: "Thy will be done."
And should I find before me,
New fields of labor spread;
O Father, from Thy fountain
May my needy soul be fed!

Sabbathday Lake, Me.

THE CHRIST OF THE AGES.

By Aurelia G. Mace.

"Ring out the darkness of the land,
Ring in the Christ that is to be."

IN the January "Humanitarian" is a communication by Paul Tyner entitled "The Christ Ideal in Shakerism." He says that the spirit of Jesus came to our Mother Ann Lee when she was in prison in Manchester, England. No doubt it was Jesus, the Christ, for from that time she was clothed with the Christ as with a garment.

In that prison more than one hundred and twenty-five years ago, principles were revealed unto her which the development of the Sciences have been unable to overthrow. Principles that will stand to the end of time.

The Revelation which she received was a harvest from the generative life. Also that the mission of Jesus upon the earth was to teach a higher life to those who were able to receive the doctrine.

When she returned to her people from the prison, she took up the work where Jesus had left it, and her followers were not of the world even as the followers of Jesus, in his day, were not of the world.

In the Order or Community which she founded, she was second to Jesus. Jesus was the first to teach the higher life, Ann Lee was the second. Both were inspired by "The Christ." Our Mother being second to Jesus in the Shaker Order, was the cause of her followers making use of the expression, "Christ made his Second Appearance in Ann Lee." Christ had appeared in thousands before our Mother lived, and also before the days of Jesus.

New truths have been revealed to the disciples of Mother Ann from time to time, ever since the Shaker Order has been established. Our brother,

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Paul Tyner is right in this, fast upon the downfall of the generative life has come the enlightenment.

Creeds have fallen before the Star of Revelation.

The Trinity is dethroned. God is our Heavenly Father and Mother.

The Atonement by the death of Jesus has passed away.

Endless punishment is also routed, and an angry God is no more.

But the sinner finds punishment enough. Each must atone for his own sins, by bringing them to the light and forsaking them forever. When reformation is complete the punishment is removed.

Progression after death is also established. A travel of the soul from one degree of grace and glory to another forever and ever. A soul can recede from God after death, yet the farther he gets away the harder he will find it to return, but return he must, sooner or later.

Even the Parsees bring back their first old evil one, Ahriman and his rebellious host. After being purified by fire they all return and are forgiven.

In the Shaker Community woman has taken her place as an equal with man, by intellectual if not by physical strength. Where there is an Elder, there is also an Eldress, where there is a Deacon, there is a Deaconess, considered equal in their powers of government.

A Shaker must live in the light, he must walk the straight path of purity, and consecrate himself and all that he has to the upbuilding of the cause, should he depart from either of these principles he ceases to be a Shaker.

The arts and sciences, in a future day, will flourish under the patronage of those living the highest life,—the Shaker life. Heretofore the work of drawing the lines between flesh and spirit have been so great that there has been no time to give to any other thought but that of watching all the avenues to keep out the evils that might enter and destroy the good that had been gained. In the New Heavens and New Earth, all that is pure and elevating in Art and the Sciences will be understood and appreciated.

Sabbathday Lake, Me.

MEDITATIONS.

By Oliver C. Hampton.

THERE'S peace in the knowledge "Thy will is best"
When sorrow or danger are near,
It causes our bark on the billows to rest,
And calms the dark waves of despair.
There's peace in forgiveness, though oft we offend;
'Tis the elixir of life,—
And silence is better by far than descending
To angry contention and strife.

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There's Heavenly peace in the union of souls,
Far more than in folly and mirth,
And the church where this halcyon union controls,
Is the happiest region on earth.
Beloved Mother Lucy once said to the Church,
"Your union will yet be your all,"
And is it not best to look well to our ways
And see that we live to this call?

There's peace in confession of every known sin,
For sweet consolation ensues;
Yea! here the fruitions of heaven begin
And holy at-one-ment accrues.
There's peace in forbearance and patience, withal,
And charity has its reward,
When we the sore trials and sorrows forestall
Of dear waiting saints of the Lord.

Then let us all seek the rich treasures of peace
And walk in obedience and love,
And build up the Church in a holy increase
And look for the light from above.
What are we here for but to work for the cause
Of righteousness, purity, peace,
To cleave to the Lord and obey his just laws
And from sinful negations to cease.
To leave all our toil and our labor severe
For those who succeed us to share,
Surrender our talents, and all that we are,
For still higher realms to prepare.

Union Village, O.

PATIENCE.

By Cora Vinneo.

Not unto every one comes wealth or fame,
The pomp of triumph, and the gift of pride;
Not unto all comes glory's wond'rous name,
Whose theme and altar have been deified.
All may not wear the martyr's cloak of fire,
Nor clasp with fervent hands the burning stake;
All may not feel the prophet's high desire;
Nor drink the cup of poison for truth's sake.

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These call for courage which to few is given;
But humbler martyrs meet us every day,
God's patient ones who steadfastly have striven
'Gainst foes within, and kept them all at bay.
Yea, all sometimes may feel the stress of toil;
The disappointment that has failed to win;
All may with sorrow burn the midnight oil,
Alone with trouble, doubt, distrust and sin.

All may be tried as never soul was tried;
For so I know, no two can feel alike;
No one can die the death another died;
No one has struck where you and I must strike.
No one has felt the triumph we may feel,
The victory we gain is ours alone;
No one has heard the music grand and real,
That swells when life gives up its undertone.

Then take new courage where before you failed,
Guard well the heart with watchful faith and prayer,
And when your eyes with falling tears are veiled
Look o'er the cloud, the Patience-bow is there.

Mt. Lebanon, N. Y.

TENDERNESS.

By Annie R. Stephens.

Down in the woodland's deep and fragrant gloom,
Where shadows quiver, green boughs interlace,
And soft, cool zephyrs tremble in each space;
The violets grow, arrayed in purple bloom,
All wet with dews exhale their rare perfume.
We gaze into each bright uplifted face,
They sweetly smile with soft and tender grace,
A hint of joy from worlds beyond the tomb.
They seem to wear an angel's aureole,
Such as we see in pearly dew-drops shine.
Their silent speech—an oracle divine,
Breathes forth this message to each listening soul;
"All life is rich that humbly seeks to bless."
Oh petaled music of Love's tenderness!

Mt. Lebanon, N. Y.

Mirth is like a burst of sunlight in the midst of clouds which lasts but a moment, but constant cheerfulness is like the bright and golden day.

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SAVIORS.

IT has been more than one hundred years since Mother Ann Lee published the testimony of the gospel of the Christ, in this country or since the Shakers moved into the town of Watervliet, N. Y. After reaching their new home they toiled faithfully for three years to establish a soceity on a religious foundation, without having any accessions to their order. To some of the company this was very discouraging, but Mother Ann never doubted the sacredness of her mission.

She placed her trust in God, and in the spring of 1780 the Believers were visited by people from many of the adjoining towns. The word of God was preached and the testimony of the cross accepted.

Ignorant and simple minded people circulated the story that the Shakers worshiped Ann Lee, and in accepting her doctrine they must ignore the doctrine of Jesus the Christ. Ignorance, like every other thing, will have a place and a chance to display itself and it does not hesitate to appear before the public to be heard in its own defense.

A minister on meeting one of the Shaker Elders, said to him,—"I understand that the Shakers worship a woman,—Ann Lee."

We worship neither man nor woman, said the Elder, but we worship the Christ, whether it be found in man, woman or child.

Jesus, as history informs us, was the son of a Jew and was born in Bethlehem. His father was a carpenter and Jesus worked with his father till he was thirty years of age.

Ann Lee was the daughter of an Englishman, and was born in Manchester, England.

Jesus earned his daily bread as a carpenter.

Ann Lee earned her daily bread as a domestic or servant.

These Saviors thru moral and spiritual discipline arose to a position from which they were called as instruments in the hands of God to accomplish a spiritual work for the peace and salvation of mankind.

Moses, Joshua, Deborah, Samuel, David and others received largely of the same spirit and were engaged as leaders of the religious work of their day. Other saviors have arisen with more or less light, in the civil and religious world, and have so advanced the cause of freedom of thought and action that in all fully civilized countries every one can worship God according to the dictates of his own conscience.

Thru our great distance from those of the first advent of the Christ, and thru the legendary stories that have been written and thru the confusion of religious tongues and of creeds and of churchal dogmas that

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have arisen in the world and have been forced upon the minds of men, we have been induced to believe many things for which there can be no substantial evidence.

Of this one thing, however, we are quite certain. All good comes from God and the manifestations of righteousness are received of God by his witnesses and then given to man.

George Fox the first Quaker was a shoemaker, and yet a man inspired of God, in whose heart the spirit of the Christ found a receptive place, and the doctrine of non-resistance which he urged upon his people has never been excelled since that day.

It was thru a daily self-denial that Ann Lee received the spirit of God and become one of the saviors that should stand upon the Mount Zion. "Other foundation can no man lay than that is laid, which is Jesus the Christ," "who is the power of God and the wisdom of God."

In the power of this spirit Ann Lee became a savior of the children of men, and thru her faithfulness in teaching her followers to build on the foundation,—Christ, in the power and wisdom of God, she aided largely to save her people from the sins of the world. Other "saviors shall come upon Mount Zion and the kingdom shall be the Lord's."

A savior is one that saves, and salvation may be equally, as well for the body as for the soul. The savior who could heal the multitplied diseases of the civilized world of to-day, would stand in an exalted position. But above this would stand the one who carries the healing balm for the many diseases that afflict the moral and spiritual world.

If the testimony which Ann Lee delivered before the world is allowed to be obscured by the rubbish that may accumulate around worldly minded Christians it will inevitably result in the loss of that soul. The foundation has been laid on which to build and Jesus has said, "Follow me." To follow is death to the worldly mind, but the the beautiful promise in return is the treasure of eternal life.

Our Lord Jesus may have gone before us to glory, nearly two thousand years, and Mother Ann may have passed on for more than an hundred years, and still we need, to-day, living Saviors of a living God, who can be to us what Jesus was to his disciples and what Mother Ann was to her faithful children. To call on the name of Jesus because it has become a popular expression of the churches, is worship without vitality and of no more use than the "sounding brass or tinkling cymbal."

All our protestations of care and deep anxiety for the cross of Christ is no more than the blowing of so much wind, unless our lives correspond in the thoughts we cultivate, in the words we speak and in the work which we perform.

H. C. Blinn.

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THE MANIFESTO.

MARCH, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

North Family.

Feb. 1896.

Two months of the New Year already passed. How rapid the flight of time reminding us that it is too precious to waste in idle revery. The poet asks "What is Time? The shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, months, years, centuries, these are but arbitrary and outward signs, the measure of time not time itself. Time is the life of the soul." To improve it righteously is of all importance.

February 3rd, Brethren commenced the ice harvest, it took but two days as the large house for cold storage is out of repair, and the season is not a favorable time for making improvements, the small one alone was filled, which holds sufficient for all necessities. The ice is conveyed direct from reservoir to storage room, by means of a slide regulated by crank and rope.

Though the winter by some is thought to be rather unhealthy not having the heights and depths of snow-banks to encounter, yet colds and influenzas have kept their proper distance with majority, and we hope it will continue thus throughout the remaining season. Health is a blessing to body and soul. The mind affects the delicate members of the body, and when out of tune, the vibration in the physical world is very discordant. To be attuned to all that is good and beautiful we must remember that the "Golden age is not behind us, but before us.

Sarah J. Burger.

Shakers, N. Y.

North Family.

Feb. 1896.

WHEN the anouncement came to us that our MANIFESTO would discontinue its publication for the present, we were depressed at the visible lowering of the banner that had so long waved, upholding the testimony of the higher life. But when the report came that it would continue its monthly mission, the reaction was great, and we felt like shouting *Glory!* long live THE MANIFESTO. The feeling here at the North family is unanimous for its prosperity and continuance.

Our winter to present date has been an average winter. Not as much snow as the preceeding one, but enough to make fair sledding, which has been improved in hauling logs and fire wood. We are looking anxiously to the opening of the season in which begins active operations on the garden and farm and earnestly hope that the tillers of the soil may have a fruitful year and enjoy a bountiful harvest.

From your Brother who continues to work for the success of the cause.

Hamilton DeGraw.

IF we burn the incense of devotion in the clay vessel of formality, instead of arising into heaven as a prayer, its essence may settle down upon us as a cloud.—*L. Staples.*

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AMONG THE OSGOODITES.

By Henry C. Blinn.

It was on a Suuday morning, several years since that Br. Colby and wife and Sister Grover held religious services in the school-house in District No. 2.

As the disciples of Jacob Osgood are not very numerous, and their meetings held only semi-occasionally, there may be many a wise man who has not been privileged to be with them on the Sabbath.

From a little book which we purchased at the close of the service, we are enabled to learn authentically some things concerning the "Life and Christian Experiences" of Jacob Osgood, or as he is known by his followers, the "Prophet Jacob."

Jacob was born March 16, 1777 in South Hampton, N. H. When twelve years of age he moved to the town of Warner with his parents. At fourteen he was the subject of deep, religious impressions, but did not join the church till he had reached his twenty-first year. The church members, however, could not appreciate the Prophet very highly as they were unable to regulate him in his manner of preaching.

In 1812 he announced himself the leader of a distinct order, and from that time the sect was known as the "Osgoodites." The society arose in Merrimac Co., and held almost wholly within its boundaries. In the western part of the town of Canterbury is a section now known as "Zion's Hill," a beautiful location, which was formerly the abode of several members or this church.

In speaking of his own people, Br. Osgood says,—"The sect suffered much from persecution. Oct. 4, 1820, they took Br. Wheeler and put him in Hopkinton jail for his faith in Christ. They robbed Br. Wheeler of between six and seven thousand of brick. They drove off Br. Morrill's cow which was worth twenty dollars."

The "Prophet" follows up a long list of persecutions which were inflicted upon his people, and then notes a reaction of peculiar significance. "In 1826, God made grasshoppers and they troubled the persecutors and ate up almost all before them; but they did not hurt my farm much."

From his own testimony, it would seem that the church people dreaded to see the Prophet enter their places of worship. While speaking in one of these churches "the young preacher jumped up and commanded Br. Osgood to stop;—saying, 'It is my meeting.' Br. Osgood answered; 'I guess it is your meeting, it isn't God's' and sat down."

His biographer says that the Prophet, at one time, weighed not less than 356 lbs. He died in Warner, Nov. 29, 1844, at the age of 68 years.

Resuming our story,—We were pleasantly surprised on our arrival at the little, lonely hall of education, in the western part of Canterbury, to find that so many were already in advance of ourselves. Nearly every seat was occupied at this early hour, and before the services closed the room was densely packed, while many were obliged to listen by the doors and windows.

The congregation which had met for worshipful interest, or for instruction or for curiosity, included members from many of the best Christian families within a circle of some eight or ten miles, to which was added a fair representation of "City boarders."

Br. Colby occupied a chair in front of the Teacher's desk. Throwing off his coat, he conducted the services in his shirt sleeves. He had no especial form of ceremonies; but accommodated himself to the necessities of the hour, by standing or sitting, while he addressed the audience.

He informed us that he had been in the faith some forty years. During the meeting he made several exhortations in a plain, straightforward manner, but dealt unsparingly with the churches, the ministers and the temperance societies. He thought the ministers were a pest on the earth. They worked on Sunday and for this were paid large salaries, and yet they were always begging for more.

"Where do we read in the Bible" said

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he, "that the prophets and apostles were ever paid for preaching the gospel?"

He made free and extended remarks, having reference to the temperance societies, but which he preferred to designate as "Cold water societies." At one time the curse of their preaching was so powerful," said he, "that for fifteen years the apple crop was almost a failure throughout New England."

As the Prophet Jacob, however, had blessed the orchard and the vine, the speaker thought that the prophet had prevailed over all his enemies, and the apple trees and the grape vines were again yielding bountiful returns to the faithful husbandman.

Mrs. Grover, or Aunt Sally, as she was familiarly addressed, after making a few remarks against the habit of lying and stealing, kneeled, alone, in prayer. Her humble petition to God was eminently practical, and no doubt proved as effectual as many of greater pretentions.

At the close of the prayer she sung a hymn, which had been committed to memory.

When Christians to Mt. Zion start,
They leave the world behind;
They leave their spirit and their pride
A better world to find.
And as they travel on this way
Some people, they will cry
Come back! come back! and stay with me
Or you will surely die.

And if you meet Apollyon
You must with courage stand;
And never turn your back to him,
But do the best you can;
And if you will stand fast in faith,
He soon will have to run,
This is the way, my brethren dear,
That we must overcome.

Br. Colby also sung a hymn of eleven verses, giving an account of a plague of locusts. As the piece closed we learned that, by the prayer of the Prophet Jacob, the locusts were driven away.

"In eighteen hundred thirty-two
A band of locusts hove in view
They had great meetings all around
They were quite thick in every town."

Those interested in the entire hymn can obtain it of Br. Colby.

Before the close of the service an invitation was given for any one to speak, and several persons availed themselves of the opportunity.

Br. Colby next exhorted all to come to Christ, to the only true church, and save their souls from the sins of the world. He then made the closing prayer. No change of position was needed. Remaining seated, and rocking easily in his chair, he offered up a sympathetic and universal invocation.

As in every place of religious worship there may be some chaff among the wheat, still it must have been a stolid mind that did not obtain a treasure of good by this peculiar privilege. The neglect to maintain order during the service was most unfortunate as it gave a license to a few unbalanced minds to trespass upon the kindness of our Osgoodite friends, by laughing and talking so that they might be heard across the room.

After dismissal, a general good feeling prevailed and Br. Colby and the two sisters conversed with us quite freely.

East Canterbury, N. H.

Sanitary.

LET IN SUNSHINE.

MAN is a product of nature—like the grass and the flowers. He has come like these, as the result of natural and Divine conditions. Find a lone island in the Pacific, with soil and rain, and behold you discover vegetation and animal life. It is not more difficult for nature to make a blade of grass than to form a coral reef, nor is it more difficult for nature to make a man than it is to form a blade of grass. In the course of time either came forth as the result of successive natural laws. What is essential for the existence of one thing is essential for the other. Light, heat, moisture, air, electric forces, all go to bring forth the great essential motion of the Universe, that is Life. Withdraw any of these and the world becomes either

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a desert of sand or a sea of ice. All vegetable and animal life adjusts itself to the whims and passions of nature. Man is no exception. A cloudy sky tends to make him feel gloomy. Fog has a depressing effect upon him. The sultry atmosphere of the South makes him indolent—the bracing wind of the North makes him active. There is nothing more helpful to the spirit than the sunshine, sunshine and a great deal of it. We are too apt to forget that we are natural as well as a divine product, and that like the grass and the flowers we need sunshine and all the natural energy to our well-being.—*Selected.*

RAISINS FOR FOOD.

"It is absolutely certain that the world would be better for it, from the hygienic point of view if we were to eat more fruit and less meat." In California the country of grapes, raisins are cheap. And the raisin, which is only the grape dried in the sun, is a natural food, if there be any such thing. Sugar which the dried grape contains has long been recognized as a genuine food, so much so that manufactured sugar—that is, sugar extracted from the sugar-cane, sugar-beets, sorghum, the maple-tree, or what not—is no longer regarded as an article of luxury, but as a necessity. This being so, it would seem that dried grapes or raisins would furnish the sugar which the system needs in its purest form, for nature's laboratory surpasses all the skill of the chemists and outdoes all the triumph of analysis, quantitative and qualitative. It is sincerely to be hoped that the subject of raisins as food may be thoroughly investigated and exploited, for while they may not take the place of other foods, they may well stand up high in the second rank of food products.—*Journal of Hygiene.*

The old saw, "Stuff a cold and starve a fever," has been the source of much mischief. When you have taken a cold and have some local inflamation, as a nasal catarrh or an inflamed throat, it is just as improper to eat stimulating food as when you are suffering from any other inflamation. If for example, the cold takes the form of pleurisy, no one feeds it on beef and mince pie. But I see no reason why a pleuritic stitch may not be thus fed, if lungs inflamed by a cold may be.—*Dio Lewis.*

THE DEACON USED TOBACCO.

"The Deacon felt sad and said to the sick man,

"I'll pray with you brother."

"Not much you won't," declared the old man. You use tobacco, and I know more about salvation than that myself."—*The War Cry.*

Children should never be allowed to chew gum promiscuously, nor to put slate or lead pencils in the mouth.—*Temple of Health.*

[Contributed by R. A. Shepard.]

SECRET THOUGHTS.

I hold it true, that thoughts are things
Endowed with bodies, breath and wings,
And these we send swift forth, to fill
The world with good results, or ill.

That which we call our secret thought,
Speeds to the earth's remotest spot
And leaves its blessings or its woes
Like tracks behind it, as it goes.

It is God's law. Remember it,
In your still chamber, as you sit [known,
With thoughts you would not dare have
And yet make comrades, when alone.

These thoughts have life, and they will fly
And leave their impress, by and by.
Like some marsh breeze, whose poisoned breath
Breathes into homes the fumes of death.

And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind, to make its home,
A dove or raven it will come.

Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds, and molding fate,—
God's system is so intricate.

—*Ella Wheeler Wilcox.*

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In Memory of Sister
CATHERINE VAN HOUTEN.

By H. R. Agnew.

Again we've assembled in presence Divine
As befitting the theme of to-day;
One more of our circle is taken from time,
Nor would we the summons delay.
Affliction severe has sorely oppressed,
Tho' attendants endeavored to soothe;
At length death has quietly caused its arrest,
And time's troubled waters made smoothe.
Our Sister's long suffering has made her more dear
Our sympathy deep to the last;
Love and kindness bestowed by friends ever near
While the vale of the shadows she passed.
In the high path of virtue, her own daily choice,
The pearl of great price she has won;
And we've no cause to mourn but with her we rejoice
That peaceful transition has come.
With those whom she suffered and toiled here in time
She has met, to be parted no more;
The turmoils of earth are all left behind
And she rests on that beautiful shore.
With her it is well, Heavenly Father, we pray,
Aid us in thy way to press on;
Open fountains of life, give us bread for the day;
Send strength to the weak and comfort [the strong.

Mt. Lebanon, N. Y.

NINEVEH BROUGHT TO REPENTANCE.

Clara Wilmarth.

When Jonah came out of his dark, damp prison he must have felt humble and repentant; and when the Lord told Jonah to go and preach to the people of Nineveh a second time he did not run away, but set out on his journey at once. He entered the city crying, "Yet forty days and Nineveh shall be overthrown."

This duty must have been very hard for Jonah, but the power of God was with him. It took him a long time to go through that large city. He felt repaid for his work however, for on the first day the people began to repent. The king himself was one of the first to repent and he sent a message throughout the kingdom for all people and cattle to eat no food and drink no water. The king took off his royal robes and put on sackcloth; instead of sitting on his throne he sat on the ground with ashes on his head and all around him.

This was a sign of deepest grief; but God would not have pitied them if they had not repented.

This lesson should teach us to repent of our wrong-doing. God will ever be with us if we ask him and give us strength to do right as he did to Jonah.

Hancock, Mass.

TRUST.

Florine Harding.

It is a trusting and reverent heart that God loves, on such his fullest blessing rests. If we pray to Him how willing He is to give ear to our pleadings. He has promised if we trust Him, He will remove the burden and give strength to bear it; to clear the path, or guide us through it; to lighten our sorrow, and give us comfort. With all these precious promises why should we not love and trust our Heavenly Father?

The Savior set the example of a trusting and prayerful heart, he "leaned not in his own understanding" but trusted that the Lord would guide him through all temptation. It is said "God had one son without sin but no son without temptation," but he resisted only by his Father's help. This teaches that of ourselves we are weak, and if we wish to overcome the wrong in ourselves we will follow the example our loving Savior set, to seek guidance from God and trust all things to his keeping. To those that love and trust him he has given the promise, "I will never leave thee nor forsake thee."

Hancock, Mass.

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PICKPOCKETS.

By Granville T. Sprout.

"DELAYS," says a quaint writer, "are the pickpockets of time. The sun does not wait for his hot water or his boots, but gets up at once. Delays are like sponges, they wipe out all our good intentions."

Fretfulness is a pickpocket. We spend more time in fretting over one evil than it would take to cure a thousand. "If this and that had not happened," we say; "or if it had only been so and so," and then we sit down and fold our hands and fret, instead of rising with clenched fists to fight and overcome the evil of which we complain.

Care is a pickpocket, an arrant thief; with a file in his hand he tugs away at the bolts and bars of life and digs into the foundation of the strongest citadel. No Burroughs, with his steel and aquafortis is half so busy as he, he will break through stone walls and barred windows and steal away all the sweet wine of life.

Pleasures are pickpockets. They rob us of our armor and leave us weak and helpless in the battle of life. We grow weak in the sun of prosperity, lying down and basking in it like the Dutch captain in the story who, in a calm at sea tied up his rudder, got drunk, laid down and went to sleep heedless of the rocks on to which his vessel was drifting.

Great talkers are pickpockets. They steal from us our minutes which are the "golden sands of life." They talk on, who of all persons have the least to say, stealing at once our own precious time and their own borrowed moments thus committing a double theft. Working energetic men have always been impatient of such.

"Madam," said the sarcastic old Dr. Abernethy to a patient who was describing to him her disease with a tongue that ran like a trip-hammer, "Madam how much longer time will it take you to finish your story? I was thinking, I have a patient across the way, I will go and visit her, in the meantime you can sit here and keep on talking, I will return in about half an hour, perhaps in that time you will have finished your story."

Idlers are the greatest pickpockets. One would think that time was to them a gift to be treated as a child treats its toys, to be broken to pieces and thrown away. Do not parley with such, but make them feel by word and example, how highly you prize the wealth that they so lightly esteem.

"Have you any business with me?" Cecil used to say to those persons who taxed his time too heavily, "If you have not, pray excuse me, because Time and I have weighty business together."

"You are welcome to my house, my grounds, my horses, my pictures, my books, but I cannot say thus to you of the best portion of my estate—my time." A late great scholar and statesman used to say to his guests, after having devoted to them what time he could well spare from other duties: If I have ever been able to do anything worth mentioning in life it has been by setting a trap to catch the minutes.

Canaan, N. Y.

☞ THOSE who are interested in the Shakers will find a clear and candid article on "The Christ Ideal in Shakerism," in the "Humanitarian" of January, 1896.

☞P. A. Sequin of Chicago, Editor of the "True Protestant" has entered the Lecture field in the interest of a Home for ex-priests, nuns and monks, who have left the Church of Rome. Ira A. Fuller has donated for this purpose a tract of twenty acres of land in the state of Wisconsin.

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Deaths.

Bishop Pomeroy, at Hancock, Mass. Jan. 31, 1896. Age 84 years and 6 mo. He was a good and virtuous man, true to the cause he had espoused, and a kindly willing helper. He was well spoken of by all.
E. B.

Catherine Van Houten, at Mount Lebanon, N. Y. Feb. 7, 1896. Age 78 years and 2 mo.
H. R. A.

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it is full of good things for young people. Oliver Optic starts the number with an interesting Washington's Birthday Story. An article that all readers of juvenile literature will enjoy is "Favorite Story-writers for Young People," by Frank Lee Farnell, in which are described the methods of work of Oliver Optic, Edward S. Ellis, Nora Perry, J. T. Trowbridge and Susan Coolidge; finely illustrated with their latest portraits. It is the first of a series of papers on the subject. Then there is an article on "Costumes for a Fancy Dress Party"; an entertaining chat about chameleons; several short stories; the continuation of the two serials by Edward S. Ellis and Jeannette H. Walworth; a story for the little folks; the editor's talks about the new books for boys and girls: and a number of puzzles, for the solution of which a prize of $5 is offered.

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A member of the church once got drunk. He sought to go back to God and get his peace restored. He could not find the Savior, so he sought again. His minister called upon him. The minister said to him: "You pray again."

They knelt down together. "O God! Thou knowest thy servant in a moment of unwatchfulness was overtaken by sin."

"Nonsense!" said the minister. "Tell the Lord you got drunk."

He began again: "O Lord! Thou knowest thy servant in his weakness and frailty was overtaken by a besetment."

"Nonsense! Tell the Lord that you got drunk."

At last the poor fellow said: "O God, have mercy upon me! I got drunk."

Then very speedily that man was at peace with God again.—*Selected.*

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AS state after state comes into line in the matter of abolishing, by legislation, the apparently useless form of "three days of grace" the question has been raised in many a mind as to the origin and supposed meaning of a custom which is now dying out in the march of social progress. The Editor of THE SUNDAY SCHOOL TIMES takes up this subject editorially, in his issue of February 15, and shows that the custom dates back not only to early English days, but to the very infancy of the world, and the time of primeval man.

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IN none of his papers upon "This Country of Ours" has ex-President Harrison delivered himself with such vehemence and emphasis as he has in the one in the March *Ladies' Home Journal*. "The President's Duties." Besides commending one of Mr. Cleveland's acts, and censuring Ambassadors for making political speeches, he talks of Presidential appointments in a most feeling and an almost pathetic way. Upon the latter theme, in giving endorsement to Civil Service Reform, he says: "In spite of all the difficulties that beset the question of removals and appointments it must be conceded that much progress in the direction of a betterment of the service has been made. The Civil Service Rules have removed a large number of minor offices in the departments at Washington, and in the postal and other services, from the scramble of politics, and have given the President, the Cabinet officers and the Members of Congress great relief; but it still remains true that in the power of appointment to office the President finds the most exacting, unrelenting and distracting of his duties. In the nature of things he begins to make enemies from the start, and has no way of escape—it is fate; and to a sensitive man involves much distress of mind. His only support is in the good opinion of those who chiefly care that the public business shall be well done, and are not disturbed by the consideration whether this man or that man is doing it; but he hears very little directly from this class. No President can conduct a successful administration without the support of Congress, and this matter of appointments, do what he will, often weakens that support. It is for him always a sort of compromise between his ideal and the best attainable thing."

THE great "Lee of Virginia" series, in FRANK LESLIE'S POPULAR MONTHLY, is continued in the March number with a picturesque and superbly illustrated paper devoted to Major General Henry Lee, of Revolutionary fame. This is "the dashing dragoon and orator, the chosen of Patrick Henry and the beloved of Washington, classic scholar and impassioned patriot, brilliant scion of a long-distinguished race, Governor of his native State, and perfect type of the Virginia gentleman, rearing his sons in religion, morality and learning, solicitous above all that they should be taught to ride, shoot and tell the truth—General Henry Lee, the 'Light Horse Harry' of his soldier contemporaries, and the father of General Robert E. Lee." Other illustrated articles in the March *Frank Leslie's* are: "The New South," by the Hon. John Y. Foster; "In Old Virginia," by Kate Mason Rowland; "A Winter in Lombardy," by Lena L. Pepper; "Woman's Work and Ministration," by Alvin S. Southworth; "The Memory of Robert Burns," by Margaret E. Leicester Addis; "Society Plays Golf," by Diana Crossways; and "A Winter Vagary," by William Potts, of "Underledge." Among the contributors of fiction and poetry are Anna Katharine Green, Cleveland Moffett, Frances Swann Williams, Charles Edwardes, Henry Tyrrell and Georgia Roberts.

THE first of a series of articles on "The Young People of the White House," by Joanna R. Nicholls, is given, with numerous illustrations, in the March number of FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS. This number has many other good things that will delight its youthful readers, among them a short boating story by James Otis; a very pretty cat-show story by Rosalie M. Jonas; a thrilling account of "A Wild Whirl Down the Loops," by J. Macdonald Oxley; the second paper of Frank Lee Farnell's interesting series on "The Favorite Story-writers for Young People," in which are portraits of Horatio Alger, Jr., James Otis and Sophie Swett; an article on "Dainty Work for Girls," by Lila Graham Alliger; a bright little story by Helen Corinne Bergen; the conclusion of the two serials by Edward S. Ellis and Jeannette H. Walworth; some illustrated poems; two new games; a chat on juvenile literature by the editor; and a number of prize puzzles.

WORD AND WORKS for March opens with an illustrated chapter on the Sun, Moon and Planets. A great many persons are especially interested in the Moon, and are anxious to visit it while in the body, and may be to take up their abode with their friends in the Moon, after their journey has closed on the earth. The Rev. Irl. Hicks, in the March number of WORD AND WORKS, will with pleasure accom-

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FAMILY DWELLING.—UNION VILLAGE, O.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

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Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O. NO. 3.

Mentor.—You have felt the blessing of peace and experienced the reward of obedience. Your soul has been warmed by the tranquilizing influence of conscious rectitude according to the degree of spiritual light which has illuminated your understanding, but you have more to do. You have never thought to acknowledge God as the author of your felicity, or prayed to Him for a continuation of his blessing. You have done well for a beginning, but those who find access to the door of heaven, must knock, and if they would have the blessing must ask for it. Without prayer and a living sense of dependence on superior principles, your soul will become lean and barren. The manna you gathered yesterday will not support you to-day.

If you expect to realize eternal happiness, you must prepare your soul for eternal progression.

I listened to these remarks with surprise and answered with reverence,—I have been obedient to your ministrations and believe them to be sent of God. It is true I have not prayed to God because I do not know Him. I have asked of you because you have proved to me that you have a desire for my good.

Mentor.—What you say is true and for that reason I have ventured to instruct you. I am, like yourself, an agent of instruction and subject to being taught. My ability to do good comes from God, and in order to obtain it I am constrained to ask for it and my strength is perfected in obedience and sincere prayer.

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I continued to plead,—"I do not know how to pray or for what to ask, seeing all my reasonable wants are amply provided."

Mentor.—My time of ministering to you is drawing to a close, and I desire that you may do your work and find future needful support and protection from the fullness of a more abundant fountain.

At this announcement I felt distressed; I could not now feel his presence. The requirement seemed reasonable, but I was unprepared for it. I retired to the unfrequented woods and took a seat on a log, and deliberately went into an analysis of my condition.

Deeply sensible of my ignorance of the being whom I was about to address and also aware of my own natural levity of character, doubt and unbelief and want of confidence overcame my previous determination. Being really weak in faith, but honest and sincere, I promised fervently that if in my present undertaking any kind being would give a response to my prayer that I could understand and realize an answer to my supplication, I would obey without regard to consequences. I queried in what manner and for what I should pray but could come upon no form of words. Finally, remembering that Jesus told his disciples, "after this manner, therefore, pray ye. Our Father, who art in heaven," etc.,—I commenced the Lord's prayer in the most serious manner of which I was capable, speaking the words slowly and deliberately, intending to say and to do, understandingly.

At this time, I heard a clear, distinct voice saying, "stop! Do you pray for the will of God to be done in earth as it is in heaven?" After a short pause I answered, "I do."

Mentor.—Are you willing to do it?

Answer.—I am.

Mentor.—Then know that the business you are following is not according to the will of God.

Answer.—What must I do, my family must be supported?

Mentor.—Did you not promise that you would obey the counsel you received, and now you are reasoning about your family, as though God could not provide for you and your family, if you have confidence in Him to trust them to his keeping.

Answer.—Yes, I did so promise and I will perform accordingly, and from this moment myself and my family are delivered over to his care, and as long as I feel as I do now, I will forever do so without regard to consequences.

I felt sure that this was the answer to my prayer, and have never doubted it. I arose and went to my office and told a student to attend to all calls as I should do no more business in that place. He purchased all of my drugs and medicines and took the business, and from that day to the present, I have never practiced my profession. After this unconditional surrender of myself and all I possessed unto God, my peace began to flow again like a

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river. I looked to God with a new and pleasing confidence to which I had before been a stranger.

I continued to enjoy the association of my guardian spirit. Every day added to my stock of intelligence in regard to my duties and the prospects of united association and intimate connections of men and women under different modes of operation than those common in the habits and customs of general society, opened before my mind with surprising clearness. I saw the many advantages and was imprest to comprehend and appreciate the blessings which would ultimately flow from well-ordered organizations until my mind would be wholly absorbed in the pleasing reverie.

My sphere of spiritual illumination was very much enlarged after my renunciation of my business profession. I was enabled to see man as he was intended to be when the finishing hand of Providence had taken off his inequalities so that he might become mild and docile. He then looked as another kind of creature. His body became a combination of materialized organs, the delight of which was in the use, and his mind resembled an individualized element of good and formed to find delight in blessing others.

The human family looked to me as if in the good day coming it would fill up the measure of its pilgrimage in learning to gain its ultimate destiny in filling its original character as the children of heaven and as images of God. In this and similar modes of thinking time moved on for weeks and months, in which I had no doubt nor uneasiness in respect to myself or family, although there was not at that time the first sign of rational exertion to provide for our necessities, beyond that which was already obtained.

At this stage of my probationary travel I was strongly imprest to visit a remarkable people who resided about forty miles distant from my home. The impression was intense, but whether coming from my unseen instructor or not I never knew, but felt his entire union with it. My intention was to visit them and learn for myself their true character, and was determined to investigate their principles and practice with close and critical attention.

From the current reports in circulation in regard to the people in question, there seemed no reason to expect much good, and I should maintain my religious opinions with ease. I had no doubt on that subject and expected our labors to terminate in a liberal use of words. However, being fully bent on going and having nothing on hand of importance, I made the journey and arrived at the village a stranger to the people and to their faith. As it was in the evening I found the family engaged in their religious service.

I was generously provided for through the night and had an excellent breakfast in the morning. After the repast was over I was introduced to an aged man with a mild and placid countenance. He received me with easy and marked politeness as one who knew the world and was at home. I informed him of the cause of my visit, that I had called to investigate their

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principles and practice as they might deem it advisable to communicate them.

After the introductory preliminaries had been dispensed with and our business before us, but a short time was required to open my eyes to the true state of the case. The aged Brother with a mild, almost child-like gentleness opened more simple truth in the knowledge of substantial good than I had ever heard in my whole life. Suffice it to say that as the importance of his subject increased, his whole being assumed a fire and intelligence I hardly ever saw equalled.

It was in vain that I labored to neutralize his reasoning, and contested step by step the propriety of his premises and the justness of his conclusions. With mildness and the most prompt decision he showed the errors of my sentiments and proved the correctness of his own. I soon found that there was more good sense in listening than by presuming to call in question the beauty and moral excellence of his convincing testimony. After becoming thoroughly acquainted with this important fact I confined myself to asking questions.

When I became completely satisfied and every objection was removed, I addressed my venerable friend in this manner:—My father, you have fully satisfied my mind. I am convinced of the truth of your testimony and am thoroughly convicted that you have kindly opened to my view the true and living way of life eternal. I henceforth subject myself to your counsel and will abide by it. I beg your prayers for my spiritual strength to increase, and I will strive honestly to learn the way of life and abide in it forever.

My aged friend replied,—To love God above all things, and our neighbor as ourself fulfills the whole requirement of both the Law and the Gospel. But we have no way to show our love to God only as we show it to our fellow man, so that finally every gospel requirement would be obeyed when we learned to do to others as we would wish them to do to us. When this important principle of moral truth is gained, all the evils of existence will be supplanted. Wars will cease, fraud and deception will be useless and the human family will dwell together as harmless lambs in their Father's fold. The promises of the prophets will be fulfilled and the long expected day of joy and gladness will spread abroad over the earth.

Have you counted the cost of the move you are making? Are you prepared to encounter the scorn and derision and even hatred of all the world. All of your friends and relatives may consider you insane. They may be disposed to wrong you in your interest and spurn you from their presence. All this you must expect and be prepared to meet, and in meeting it to stand as firm as a mountain. All this you must take into account and consider and assure yourself that you are man enough to face all of this or you had better never attempt it. You may remember this, that although you have the whole world against you, yet you will have all heaven to support you.

I answered him with deep sincerity,—If your testimony is true, and I sol-

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emnly believe it is, I am prepared to defy the injustice of the world, and I will obey my conscience at all risks.

He smiled approvingly and then remarkt,—Remember you must overcome the world in yourself by the "blood of the Lamb and the word of your testimony." Remember that the blood of the Lamb is the life of the Lamb. This harmless, peaceful life you must always live, according to the example of Jesus, for he came as an example that we should follow. You are not called in bearing your testimony to "cast your pearls before swine" as this would do no good, but if you can be useful to a fellow creature by being a witness of the Truth do it fearlessly and fully. Let no man alarm nor daunt you in the discharge of this duty. If you are faithful in your life and consistent in your testimony, the God of Heaven will sustain you and will continue to protect you through all time. When you know your duty, clear and full, you must do it.

I received into my soul the last lingering splendor of his setting sun. The rays made a sure entrance, and there is no consideration within the scope of my knowledge that could prompt me to forfeit my claim to his love and blessing by acting contrary to the spirit of this divine precept. At this visit my destiny was fixt. I have never retraced my steps nor faultered in my resolution, although I have met with all I was promist, the blessings of heaven together with the persecution of friends and kindred.

On my returning home I finisht settling my business affairs, cancelled all claims and was gathered into the Lord's vineyard, where I have resided in peace and quietness and had the satisfaction to see my family gathered to the fold of Zion.

And now, farewell, may the blessing of an indulgent heaven be ever shining on your pathway through time, and may the pleasing smiles of an approving conscience introduce you when the lamp of life is going out, into a spirit world of harmony and peace.

(To be continued.)

WHAT CONSTITUTES CIVILIZATION?

By Hamilton DeGraw.

THE gradations of human society ranging from the savage to the barbaric and upward to the so-called civilized nations, are only comparisons illustrating the truth of the evolution of man from types of life lower than any now existing. That he was created perfect and by violating the laws of that perfect life, he fell from the estate bequeathed to him through no effort of his own is absurd; for if perfection had been attained which is only comparative, retrogression would have been impossible.

Superficially observed, our question may appear absurd, but in the light of the events of the closing decade of the nineteenth century when the struggle

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to break away from certain social and religious conditions transmitted from the past is nearing a climax, and the allegorical conflict between the archangel and the dragon is preparing to be enacted in human society on a scale far transcending any ever experienced, the perfect propriety of the question must be admitted.

The inventive genius of man is a powerful auxiliary to assist him in his advancement towards a true civilization if rightly used; ah, there is the rub; but if not a powerful engine used for his own destruction. The art of printing, the development of the latent forces of steam and the electric power, and the many devices by which the intellect has conquered the material world and compelled it to do homage are only a means to an end, and not the final result. To those who are enjoying the political and religious freedom of the present day, who would be willing to go back to the times of the Spanish Inquisition and consider them civilized? When we read in military reports the expression, "civilized warfare" we are led to exclaim "O consistency thou art a jewel" and the propriety of our question becomes more apparent.

That the past has transmitted to us conditions that are fixed and eternal because founded upon truth is admitted. That the so-called civilizations of to-day have attained to that development where they can claim a monopoly of the truth over the older, we deny. The one-sided development that has been going on for ages has had the tendency to make human character angular; but thanks to the more civilized methods in vogue the discordant tones are becoming less. We boast of our "modern civilization." Hear what Emerson says,—"Beware when the great God lets loose a thinker on this planet." Then all things are at a risk. There is not a piece of science but its flank may be turned to-morrow; there is not any literary reparation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the names and morals of mankind are all at the mercy of a new generalization.

The artificial gradations of human society are transmitted from the past, when physical force was the dominant factor that produced the apparent superiority over the weaker, the stronger asserting the right to rule. The term artificial is used in contradistinction of the normal faculties, the development in different individuals being widely divergent. As the intellectual and moral faculties became more developed, wealth which many times is accumulated through brute force or the ability to outwit his neighbor became the cause that produced class distinction, with the different developments of the intellectual powers, which it is the destiny of a true civilization to remove by eliminating the conditions that make it possible for these artificial barriers to exist. The question will be asked how will we proceed to remove those conditions that have existed so long that the very fiber of human life is permeated with them? By efforts being made to educate the lower types

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and elevate them to the standard of the highest. This is not a utopian dream, but a condition of life that is capable of, and will be realized to a greater extent as the race advances toward a true civilization.

The instinct of the race that caused it to care for its own exclusively, was probably necessary in the lower phases of development. In that primitive state of society the social faculties had not manifested themselves, but when the social instincts began to develop and take their proper place as one of normal faculties, showing to man that he can not live for himself alone; that his individual interests are so closely associated with those of his fellows that if one suffers the whole body feels the pain. Such examples as the reign of terror in France should be evidence enough to prove that however high the intellectual and material culture may be, that it is not civilization; and the enormous fortunes that have been accumulated in a short time in America, giving a power to the aristocracy of wealth that is causing combinations antagonistic to them; which is the logical result as the law of self-preservation must be used to protect society against itself but contrary to the highest feelings of a civilized life.

While we have exercised adverse criticism in replying to claims made by those who hold that civilization consists merely in the subjugation and development of the material forces, we will now show on what lines an advancement is being made toward that much desired goal. The settlement of the question regarding the right of one human being to make a chattel of another, on the basis of the divine right of all regardless of race or color, to life liberty and the pursuit of happiness which the nations of the earth claiming the most advanced culture have succeeded in doing, removing a barrier that prevented their onward march to a still higher unfoldment; has given evidence that though at times temporarily retarded, they are moving along on the lines that will eventually evolve a true civilization. The humanitarian principle, or the duty that devolves upon human society to minister to and properly care for those whom nature has not endowed with faculties enabling them to stand as equals with their fellow beings, or accident has deprived of those powers, is organizing methods that go far to show that under the coarse exterior there is a fountain fed from the eternal springs, that proves the divine unity of humanity.

Every hospital or asylum built and endowed where the wayfarer or traveler on life's journey can find relief, is a beacon light illuminating the pathway which we are traveling, toward that condition where the Divine commandment "to love the Lord thy God with all thy heart and soul and thy neighbor as thyself," is practically demonstrated in human life. This is Civilization.

Shakers, N. Y.

PRAY for patience; every day will bring something to call for its exercise.

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ELDER JOHN B. VANCE.

By Henry C. Blinn.

THE sudden death of Elder John Bell Vance, of Alfred, Me., has reached us at an unexpected moment. For many years he has been actively engaged in the financial and spiritual duties of the Societies of Alfred and Gloucester. He held the office of a Trustee of the Community, and was also a member of the order of Ministry, and through these several responsible duties was known both to the Shakers and to those with whom he held his business relations as an upright and honorable man. While the friends in his religious home lose a very dear and beloved brother, the town of Alfred also loses an honest and honorable citizen.

His death occurred on the 13th of March, at his own home, surrounded by his nearest and dear friends. He was confined to the house but a few days when the best medical aid learned that strangulation of the intestines would prove fatal in a few hours.

Elder John was born in Baileyville, Me., May 9, 1833, and came to the Community at Alfred, Sept. 14, 1838. At the age of 16 he commenced the keeping of a District school in the Society, and has followed that occupation more or less, to the present date. At the age of 20 years he was appointed an Elder in the Novitiate Order, and in Jan. 1872 he entered the Order of Elders in the Church family, and earned the endearing appellation of a father and a friend by all who came under his kindly ministration.

On the 19th of March 1884, at the death of our beloved Elder Otis Sawyer, he was appointed to the Order of Ministry and occupied that office at the time of his death.

The funeral was held on Monday the 17th inst, at 2 o'clock p. m., in the family dwelling of the Church. The services were under the direction of Br. Henry G. Green, and were very pleasantly and satisfactorily conducted. Br. Henry made an appropriate introduction to the Believers and to the many friends of Elder John who had come by invitation to attend the last, loving duties that could be given on such an occasion.

All the Brethren and Sisters of the Society were present, also Elder Joseph Holden, of Mt. Lebanon; Elder John Whiteley, of Shirley, Mass; Elder Henry C. Blinn, of East Canterbury; Elder William Dumont, Eldress Lizzie Noyes and Sr. Prudie Stickney, of Sabbathday Lake, Maine.

After the singing of the first hymn the twenty-third Psalm was read which produced a very pleasant impression. Following this a few remarks were made by Elder H. C. Blinn, after which several hymns were sung and remarks made by Elder Joseph Holden and the other visitors, and also by many of the Brethren and Sisters. Two or three articles, especially, written for the occasion were read very distinctly before the meeting, and kindly appreciated by all who were so fortunate as to be the privileged hearers.

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These interesting services continued for about one and one half hours, when the assembly was dismissed, and all were invited to step into another building and see the dear Elder in his prettily arranged casket.

Most of those who attended the funeral service, accepted this invitation, and were deeply interested in the neatness and care that was exercised in its preparation. A near and dear friend of Elder John by the name of Goodall of Sanford, sent a variety of very choice flowers from his conservatory, and these were all tastefully arranged in and around the casket.

A writer in the "Daily Eastern Argus" makes this pleasant reference, "In the death of Elder Vance, the Society loses a member that makes a vacancy that can not be filled, and the entire Community mourn with us. His removal deprives Alfred of a townsman whom everybody loved and respected, and the state of a citizen who did everything in his power to promote the peace of the commonwealth."

East Canterbury, N. H.

REMARKS OF MOTHER LUCY WRIGHT. NO. 1.

WE find that when there is much hand labor to be performed, there is a liability to exercise less of the spirit of true thankfulness, as the mind appears to be absorbed largely in temporal duties. When we meet that which seems a cross, we may feel that there is less cause for thankfulness; but when we realize to what blessings we have been called, it is easy to feel thankful.

We should ever feel grateful that we have health and strength of body, to do our daily duty. When it comes the close of the week, or nearing the Sabbath, temporal duties should become secondary, giving only the needful attention that all things may be done well, thus preparing the mind for the worship of God. We are blest with the greatest privilege that can be bestowed upon the children of earth. We have a knowledge of the way of God, and how to obtain victory over a sinful nature.

We are called by the gospel to be simple and meek; to live in love and in union with the spirit of Christ, and lay aside all evil speaking and all unkindness, and learn to bless each other. Those who bless will be blest.

Those who harbor a party spirit, mar the house of God. They do harm to the Church of Christ. "A party or partial spirit is forever rejected by the gospel of Christ." The sense of man seems to be so absorbed in temporal things that there can be but little room or desire for the gifts of God. So long as the mind craves so much of the earth, it may be all right that we should be hurried and have as much, and even at times more than we find time to accomplish.

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We can not feel that the true spirit of thankfulness is gained that should be, if there are any who would not thankfully lay down their natural lives rather than give up their precious faith in the gospel of Christ. This kind of spirit will cause us to labor for the good of each other and not find pleasure in another's faults, distresses and mistakes. We would rather possess a spirit of sympathy, desiring all to be restored in the spirit of meekness.

After a lengthy discourse on various matters that seemed to burden the spirit of Mother Lucy, she said, "Father Joseph often taught us that all who were gathered into this Order, were called to be exemplary in all things, temporal and spiritual. We are sometimes fearful this may be forgotten. We should do right, let others do as they may. The use they make of our example will not justify or condemn us.

Addressing the youth and children she said, "You must not expect to please yourselves with every fancy. You have a privilege to learn the way of God, and if you are obedient and retain your minds in their innocency, you will be far more beautiful than the loveliest flowers of the earth.

The number will always be small who will choose the narrow way, but there will always be enough to condemn the world. We had rather be with the few who are pure in heart, than with the great majority who are of the earth, earthy. Numbers are not the object in which to glory, but purity and holiness of heart. We do not feel a lack in numbers; but the great lack we realize is of gospel grace. We are only strong as God is with us.

The gospel is equal to the demand of this day: all will receive according to their labor and desire. Those who are faithful to take up their cross, will be glorious in their generation. Each one will receive according to his works, both good and evil. If it were not so we should have more reason to complain that the gospel is not just. If any one feels a lack, we know the cause is in himself, for the gospel is sure and true. If one half of those who are present are not faithful to their knowledge of the way of God this need not weaken our trust in the gospel.

Who can want to save the nature of the flesh, or even would desire to have it sanctified? "To be carnally minded is death." That which is unholy can not enter the kingdom of heaven. We desire that all seek for a baptism of divine truth, lest we become so absorbed in the things of this world that they spring up and choke the Word of God in our hearts and it becometh unfruitful.

(To be continued.)

He who advises or encourages young persons to use tobacco, whiskey, opium or beer is sowing to the wind, and will inevitably reap the whirl-wind.

O. C. Hampton.

Contrition often knocks at the door of the heart, but, like an undesired guest, receives no welcome.

L. S.

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THE MANIFESTO.

APRIL, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
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TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

February.

	Thermometer.	*Rain.*	*Snow.*
1895.	20.18	0 in.	24 in.
1896.	24.69	2.75 "	25 "

Highest Temp. during this mo. 50 above 0
Lowest " " " " 20 " "
Number of rainy days " " 2
" " snowy " " " 12
" " clear " " " 4
" " cloudy " " " 11

C. G. Reed.

Center Family.

March, 1896.

SOME time has elapsed since we have offered the least contribution to the MANIFESTO, and now we have but a few items. While I write a furious storm is raging without, giving a reminder that March does not promise an early spring; we hope however for better weather when this month shall have passed.

I am much pleased with the last MANIFESTO; some of the articles are very interesting, not the least of which is the one by Sr. Aurelia G. Mace. Others are good but I was especially pleased with this as it gives voice to the testimony of Jesus the Christ and Ann the Christ. It is absolutely necessary for us as a people that we keep this testimony before the world and in our own homes, otherwise the spirit of the world will overshadow us. There is danger of our laying down the weapons of our warfare. "Let your light so shine, that others seeing your good works may glorify your Father which is in heaven."

Light is shining all over the civilized world, not only spiritual light but scientific and all that relates to man in the whole physical domain and we need to keep abreast of all truth whether natural or spiritual. Light is sown for the righteous, and joy for the upright in heart.

The redemption of man can be brought about by the cross of self-denial only; this will make us strong and powerful for good and whether there be few or many living as Jesus Christ and Mother Ann taught and lived, such will be a mighty power for good in the earth.

Timothy D. Rayson.

Shakers, N. Y.

North Family.

March, 1896.

"STORMY March has come at last." Whether it will be a month that represents the character given it by the poet, time will tell; but the promise that was given of old of "seed-time and harvest," is true as the lengthening days announce approaching seed-time. February closed its record with a heavy rain flooding the ponds and creeks and covering the adjacent lowlands with water.

To all the lovers of flowers the beautifully illustrated catalogues of the seedsmen with their varied collections, furnish an abundant source from which to supply those wants and satisfy the taste for the beautiful that every normally developed

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human being is endowed with, and of those who come to our table none exceed in their collections the publication of James Vick's Sons, Rochester, N. Y. How truly the poet illustrates the love for the beautiful in the following lines.

"And with child-like credulous affection
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land."

We think that the sick man had the best of the Deacon, and was justified in not accepting the offer for prayers, hope the testimony will go forth so strong against the filthy habit of tobacco using that it will become obsolete.

Hamilton DeGraw.

West Pittsfield, Mass.

March, 1896.

HARD colds, accompanied with long, tiresome coughs have been in market all winter and many have had occasion to regret unwise bargains made in that line, but winter has not always shown its gloomy side; just enough clouding to make the light spots brighter and give more pleasing contrast to the picture.

Three times the large double sleigh, headed by two wide awake horses, held in check by Br. Ira's skillful hands, has taken a company out to test the merits of the glistening, white snow.

Perhaps it is too late to talk about the holidays, but it is one of the bright spots in our memory. On Christmas evening, a brief Entertainment was given, followed by a magic lantern exhibition, and last, but not least, the famous tree presentation. This resembled a captive queen, as one and another of its pretty ornaments were bestowed on eager waiters until, left entirely destitute, its skelelon fingers shamed all partakers of so cruel a plot.

Some two weeks ago we enjoyed a day of social and mental profit, with our North family friends who visited us, after which we would place the time worn phrase,—"To be continued next month."

Our family dwelling has been improved by the addition of cypress wood doors at the main entrance and at the meeting room. So through the coming years we shall have no trouble in welcoming friends to our house and home, as they will swing easily on their new hinges.

From the busy hum of the saw and the appearance of the wood yard, we infer that a whole tribe of our mountain hermits have been taken from their homes and are rapidly being changed into forms of usefulness.

A few days of warm weather thawed the ice and snow, and then a severe cold blast froze its smooth surface until the yard is a path too smooth for mortal feet to tread. To look downward we see nothing but the dangers of the ice, but raise our eyes and we discern many forms of marvelous beauty. Every twig glistens with tiny jewels and each branch is encircled with diamonds, while the depending icycles look like silvery fringes in the sunlight. So it often is. If our eyes be continually fixed on the realities of life, we grow unconscious of the beauty around us. The thoughts become engrossed with care, while just above us, and beautifying all around are the jewels of mercy depending for our comfort and benefit.

Fidelia Estabrook.

Shaker Station, Ct.

March, 1896.

"To be carnally minded is death, but to be spiritually minded is life and peace." If we keep our hearts pure, our aspirations holy, our thoughts mild and humble, our souls ever opened heavenward, we shall be enriched with the fruits of the Spirit, which are peace, joy and love. Let us breathe more of the pure air of heaven, and be strengthened by the sweet songs of peace the angels sing. Denying self makes peace.

Let us hope on though we meet with discouragement. We have the same God and heaven and truth; the same duties and the same helpers. Let us hope in God. Let us be courageous and noble-

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minded; our own heart, and not other men's opinions of us form our true honor. Duty can not be neglected without harm to those who practice as well as to those who suffer the neglect.

"The Cathedrals of England were many years in building. Bristol Cathedral surpasses all others, 522 years having elapsed between its commencement in 1306, and its completion in 1888.

* * * * * * *

Time intelligently given to poultry will pay equally well with that given to any other kind of farm work, and where too many are not kept it may be done at such times as not to interfere with other important work. Outside of any pecuniary benefit it pays well in furnishing fresh eggs for the family.

Daniel Orcutt.

South Family.

March, 1896.

We have experienced a remarkable winter, in that we have had some of the coldest and warmest weather known in any one winter. It will be a very hard season on new seeded land, for which the worst condition is this constant freezing and thawing; which is also bad for the sick. We note the absence of snow; the warm heavy rains we had lately caused the Connecticut to rise higher than in thirty years. We hear at times several song birds whose notes gladden our hearts at the sound of prospective spring. Experience has demonstrated that such a winter is often followed by a late spring. An Ornithologist informs us that some rare birds have been seen in this neighborhood lately;—notably, two Lapland longspurs or Greenland Nightingales, a bird which breeds near the shores of the Arctic ocean and sings on the wing. These birds were seen in February; Savannah, and tree sparrows, Red-winged blackbird, Snow Bunting, Red-poll Downy wood-pecker, Brown creeper, White bellied nuthatch, Red-tailed and rough-legged hawks, Murgauser, Chickadee, and Butcher birds. Now a very interesting question presents itself to the bird lovers, namely, Will the Bluebirds return in strong force this spring? Last winter thousands were destroyed by the unusually severe winter in the south. We would ever be thankful for the blessings we enjoy.

Maria Witham.

Harvard, Mass.

March, 1896.

The wheels of time have whirled us along through zero's cold, blinding storms till we now have the "windy month" attended by all its disagreeableness; yet Nature is not only grand, but beautiful in all her moods. With what interest we watch the snowflakes descend; how varied their crystal forms.

When meteoric conditions fluctuate between rain and freezing, and both try for the ascendency, then every tree and shrub is encased in glittering armor that when the sun's rays fall upon them they sparkle as though hung with diamonds. Winter and spring are now contestants, each striving for the ascendancy.

Our wood is nearly housed and preparations are being made to secure some of the sweets from our beautiful maples.

Br. Ezra Newton, our centenarian is very feeble in health and may not remain with us much longer.

Occasionally an inquirer calls for a few days and then goes his way. We hold ourselves in readiness for whatever God has in store for us.

Marcia M. Bullard.

Narcoossa, Fla.

March, 1896.

We have been much strengthened by the presence of Elder Joseph and Elder Isaac for three weeks past. During their sojourn Elder Joseph broke up the first four acres at our central station on the lakes, and worked with us three or four days clearing the high and dry hammock on the lake which includes about twelve acres. We tore up trees, and roots, and

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piled for the fire, over a surface of about three acres. Elder Isaac returned to help us and drove our mules the last day we were blest with their able help.

Our garden filled with all northern productions is in thriving condition, collards, raddishes and lettuce for the table, and sometime before this meets your eye we shall have new potatoes and string-beans. We have a beautiful green pasture of rye for our cows. Our 130 peach trees planted Dec. 24, have made six inches growth and look healthy. The 1065 pine-apples as a whole look wholesome, but are partly quiescent in cool weather. Our tomatoes have been, and are yet to be; the winter crop is past.

Corn and melons planted since the Brethren's sojourn with us are putting forth briskly since we were blest with about an inch of rain, Friday the 27th ult.

Meadow-larks take the whole if they can get it. We are in better hope and experience from this winter's work. I think it is as good a country and land, as lies upon the globe, when we learn to adapt ourselves to it. Everything raised in the north can be raised here in the winter, and melons, peaches and oranges will produce without fail. The cross, the cross is just as hard to bear to those who do not want it here as in a more northern climate, but the yoke of Christ is easy and his burden light everywhere.

Henry Hollister.

Sabbathday Lake, Me.

March, 1896.

WHILE we are aware that the time draws near for Home Notes, we can think of nothing but the happenings of the past week, and these every newspaper in New England has described, therefore all there is left for us to tell is,—"The rains descended and the floods came and the winds blew," and beat upon our home and it fell not for it was founded upon a rock.

During the eight days of fearful storm we were saved from disaster,—held, as it were, in the hollow of God's hand. Indeed, we feel grateful for his Omnipotent power that so kindly shielded us through danger.

Who was not glad to see the brave "Toil On" which the Feb. MANIFESTO announced to its readers? Your efforts are appreciated, beloved Editor, and we in the east, have all concluded to "Toil On" with you, thanking God that the Believers are still able to publish our paper.

Our aged Sister, Mary Jane Jones has happily passed to Spirit life. She had been feeble for a long time and one morning when we little thought of death, took her departure.

> The fear of death she did not know,
> The grave had lost its sting!
> Triumphant now, o'er all below,
> With the redeemed she'll sing.
>
> *Ada S. Cummings.*

[All of our readers will be interested to hear from the dear friends in Florida, who are zealously engaged in that land of flowers in building a religious home. Ed.]

NARCOOSSA, FLA. MAR. 1896.

DEAR SISTER A——:—You are welcome to our home and hearts. How good of you to come and see us in spirit. I hope you may not forget to come often. Now we will step out on the veranda and have a little chat. What do we see? Six large banana trees throwing out their great leaves, four feet long and twenty-one inches wide. From these we may expect a crop the coming year.

The lawn is covered with Bermuda grass. Our flower garden has a sparce sprinkling of verbenas, pinks, lilies and roses, and all these are in bloom. At our right are two strawberry beds, in bearing, and a small patch of sweet potatoes. Just south of this is a pine grove. It is sown to rye and is now beautifully green. Our two milch cows enjoy feeding there some hours, daily.

You will observe our pineapple orchard contains not less than 1000 plants. We anticipate a crop some time next year. All our Florida friends who have visited the place say that "the old growers can't

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beat it." By this we feel quite encouraged. We have a small section for sugar-cane, one for cabbages, one for raspberries, and one hundred banana trees in good condition, some may bear fruit next year, others the year following.

Here is a field of Irish potatoes in bloom and by and by we expect a supply of Florida grown Irish potatoes. A section is devoted to the growing of Cassava. It is up and looks well. It is very much like the white yam so largely raised in the West Indies. It is considered good for table use.

Our peach orchard contains 130 trees. Less than one year since, this ground was covered with a grove of tall pines. These have been cut down and their roots taken from the ground.

Our garden has a variety of vegetables, and we are now having a supply of radishes, lettuce, greens, etc.

We will now pass into the house. The dining-room occupies a central position. The sleeping apartments are on the west side and a sitting room on the east. Our room for cooking is so arranged that we do not have the heat and smoke in the dwelling.

We have a well and a pump attached, also a good water tank. As we have no cellar, our milk and various other things share the cool breeze. Our yard is covered largely with Bermuda grass. In the flower beds we have gladiolas, tulips, hyacinths, lantavas and hybiscus. Some of these are in full bloom. We have also in another section orange, plum and persimon trees, twenty-five of each variety.

We have a new barn with sheds attached, also a yard for the hens, and all about these are groves of pine.

We are anticipating a permanent residence at a future date, some two and one half miles distant from our present home, on the shore of Alligator Lake. It is a beautiful place.

Lovingly Your Sister
M. L. REYNOLDS.

Who loveth most is nearest kin to God?

In Memory of Elder

JOHN B. VANCE.

By Eva M. Libbey.

Lo, an angelic reaper,—
Hath borne from earth away,—
The spirit of our father,
To dwell in endless day;
Where hosts of shining angels
Await with outstretched hands,
To welcome our dear Elder
To that bright and happy land.

His life was one of blessing
While journeying here below;
He was loving and forgiving,—
And did to each one, show
A spirit of true patience,
Of charity and love;
He was blessed with holy wisdom
That cometh from above.

He gave his life for others,
Nor did one moment spare
For selfish ease or pleasure,
But every thought and care
Was for his gospel kindred,
That they might safely be
Guided through all dangers,
On life's tempestuous sea.

A life of self-denial
He taught from day to day,
And on from simple childhood
He walked the narrow way.
O may his pure example
Be our guide while dwelling here,
As the upward path we travel
May we feel his presence near.

And now beloved father,
Thy blessing o'er us spread
As a mantle of protection,
And as our daily bread.
Farewell, we all shall miss you,
Grief and sorrow fills each heart;
May we meet again in heaven
Never more from peace to part.

Alfred, Me.

God measures souls by their capacity for entertaining his best angel, love.—*Ella Wheeler Wilcox.*

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Sanitary.

"No one will deny that eating animal flesh stimulates the passions, and gives vigor to that kind of life which finds gratification in sensual indulgence, and in asserting the power of brute force.—*H. A. Bradbury in World's Advance Thought.*

SPINAL DIFFICULTIES.

FEW things are more common among the young of modern times. Dr. Warren of Boston thinks about one half the young women, whom he called "well educated," but he should have said fashionably educated, are affected with some degree of distortion of the spine.

Their minds are filled with learned lore as a bottle is filled with liquid. The deformity is not wholly unknown even among boys. Those who have round shoulders, frequently have crooked spines. —*Dr. Alcott.*

PURE AIR AND HEARTY FOODS.

THOSE attacked with and suffering from acute diseases should be allowed little or no food. Tanner fasted forty days. A thousand die of gluttony to every one of starvation. Feed the fevers of the young with water only. But not so with consumption or any of the wasting diseases. These require pure, dry air, and hearty nourishing, yet easily digested foods. The breathing of pure air remarks Oswald:—"The breathing of pure, cold air may come to be a luxury, like the drinking of pure, cold spring water. 'I might as well try to sleep in a sack,' said my little boy in the stifling atmosphere of a Pullman sleeper, 'let's tell the crazy nigger we can't live without air, and go back to a car where we can open a window.'"

Lung curing fat and grease need, indeed, not be derived from slaughtered animals, and a Hindoo consumptive would probably as soon lie down and die as to try the plan of an emaciated young lady whom I once saw drink two pints of ox-blood at a Cincinnati slaughter-house. She assured me that the ghastly specific had snatched her from the brink of the grave, but good cream, rich milk, fresh butter or olive oil would have served her purpose as well, if not better.

Drinking the blood of slaughtered animals is a barbarous, beastly business. There is already enough of the animal in the human.—*Selected.*

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[Contributed by A. G. Hollister.]

A WATCH IN THE NIGHT.

OPPRESSED by something in my troubled sleep
I, with a moan, awoke in deep despair;
Was it some daytime duty left undone,
Or was it some forgotten kiss or prayer?

Something it was that made my pillow hard,
Something my heart around or soul within;
I rose and looked across a night as dark,
Yes, darker than the fearful face of sin!

Close, close at hand a midnight taper burned,
I knew it as the lamp of my fierce foe;
I leaned far out—he could not help but hear—
"Friend, I forgive thee every hurt and blow!"

Down on my knees I fell and prayed for him
Who wrong had done me many times and oft;
And as a star shone through a rifted cloud,
I sought my couch and found the pillow soft!
—*Independent.*

Deaths.

Lucinda Brooks, at Enfield Conn. Jan. 10, 1896. Age 58 years and 9 mo.

Mary Jane Jones, at Sabbathday Lake, Me. Jan. 21, 1896. Age 84 years, 7 mo. and 20 days.

Sr. Mary has been a faithful, toiling Sister. A. G. M.

Elder John B. Vance, at Alfred, Maine. March 13, 1896. Age 62 years, 10 mo. and 4 days.

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pany any one on a visit to the Moon, to its mountains, its rivers, its lakes and then introduce you to the good people who reside there.

Every month a storm diagram is published in WORD AND WORKS and the reader can study at his leisure what may be expected to happen during that term of days. An abundance of interesting articles may also be found in the paper, telling us of the heavens and the earth, and of our duty to God and man.

Published by WORD AND WORKS Co. 2201 Locust Street, St. Louis, Mo.

THE JOURNAL OF HYGEIO-THERAPY. February. Contents. The Science of Life; Nerve Harmony; Songs; Tobacco; New Testimonies against Drugs; Medical Science; Wm. Tebb (portrait;) The Antitoxin Remedy; An Appeal for money; Phenology, etc., etc.

Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PHRENOLOGICAL JOURNAL of March comes out in a new and enlarged form. It is now under the Editorial management of Edgar C. Beall, M. D.

The Magazine will still be published by the FOWLER AND WELLS CO., 27 East 21st St. New York City.

The subscription price will be $1.00 per annum. Under this change of management the PHRENOLOGICAL JOURNAL anticipates an increase in circulation. "The well known members of the old Company, while relinquishing certain official duties in the business administration, will continue in their professional capacity as heretofore."

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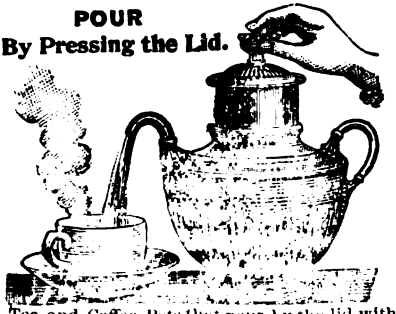

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THE

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EX-PRESIDENT HARRISON'S next article in his series in *The Ladies' Home Journal* will tell what it means to be President of the United States. He will outline the President's power his duties and how he discharges them; the trials and annoyances to which he is put, and show what the central idea of the President is and how he tries to carry it out. General Harrison also explains what relation each Cabinet officer holds to the President, and tells of his own relations with his Cabinet when he was President.

WITH the exception of the book-buying residents of large cities, comparatively few people know how to obtain a book that they may wish to purchase. Every newspaper office knows how frequently letters come asking "How can I get a copy of such and such a book, published by so and so?" As an accommodation to its large constituency of readers, THE SUNDAY SCHOOL TIMES has just announced that it will supply them, at the publishers' advertised prices, postage free, with any proper books, religious or secular, that are in the market. This should free the readers of *that* paper, at least, from further trouble in book-buying.

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THE old saying that "One man's meat is another man's poison," is aptly illustrated in a true story entitled, "All a Matter of Taste," in the April number of "Chatterbox." Both little and big folks will find instruction and amusement in the doings of an African king, who liked to eat ants. "The Treasures of San Antonio," an illustrated story of adventure in search of buried treasures, by F. Russell, will prove of absorbing interest to the youths of the family, while the little ones are sure to find delight in "The Young Wanderers," the story of a brother and sister who got lost, and instruction in a sketch about "A Bird's Cradle," that tells all about the nests of different birds. "Old Customs of St. Valentine's Day," with illustrations, will interest every member of the family from grandma to the toddlers, and "The Story of Nelson," and a bit of natural history, entitled "The Games of Swallows," will catch the fancy of the boys. Another touch of history is about "The Lily of the Valley," and with its charming illustrations, is evidently aimed to please not only the little miss who is still absorbed in her dolls but also her big sisters.

Little boys and big boys, and the girls as well, will be touched by the story of "The Faithful Dogs" and how they saved a little girl from a poisonous snake. In addition to all this there are poems, illustrations, a story of African adventure, fables, puzzles, a frontispiece in ten colors and in fact a feast of good things of a variety to tickle the intellectual palate of every member of the family from the tot in pantalettes to the "TOTTERER" on crutches. In its April number "Chatterbox" more than substantiates its claim to the foremost rank among periodicals for young and old. ("CHATTERBOX," 50 cents a year or 3 months for 10 cents; ESTES & LAURIAT, Publishers, BOSTON, MASS.)

THE Outlook Company has arranged with MR. JUSTIN MCCARTHY, the famous historian, novelist, and political leader, to write for publication in THE OUTLOOK, a popular Life of RIGHT HON. WILLIAM E. GLADSTONE. Mr. McCarthy has had an intimate personal and political acquaintance with Mr. Gladstone for many years, and is peculiarly fitted to undertake this work. The personal and social sides of Mr. Gladstone's life will be thrown into strong relief. Mr. McCarthy's skill in graphic narrative and in imparting to history the attractive qualities that many readers look for in fiction only, are well illustrated in his book, "The History of Our Own Times." Few books of our generation have had a wider reading on either side of the Atlantic. The Outlook's Life of Gladstone will be profusely illustrated with portraits, reproductions of drawings, and other pictorial material gathered from many sources. It will form a principal feature of The Outlook's Illustrated Magazine Numbers during 1897.

THE "Lee of Virginia" series of illustrated articles is continued in the April number of FRANK LESLIE'S POPULAR MONTHLY. The present chapter, the third of the series, is devoted to the early life of Robert E. Lee—his boyhood, his West Point training, his marriage with Mary Randolph Custis, residence at Arlington, and over thirty years' service in the United States Army, including the brilliant campaign in Mexico, where he won rapid promotion and the cordial admiration of his great commander, General Winfield Scott. The illustrations and portraits accompanying "Lee of Virginia" are especially interesting this month. A charming personal description of Mlle. Emma Calve, the queen of the opera season, is given, together with some of her Paris portraits, never before published, and numerous "snap shot" glimpses of her "farm" life at Cabrieres, in the south of France. Other illustrated articles are "Feasts of Labor," "Touraine and its Castles," "Man and the Animals," "Birds of Paradise," "The Lake-dwellers of Venezuela" and "Air Ships." The new serial novel of New York society, by Margaret Lee, opens brightly in this number. Amongst the short stories is a delightful one entitled "The Bride," by Mrs. Launt Thompson. The poems are by Ella Higginson, Alfred Austin, Clinton Scollard and Henry Tyrrell.

THE JOURNAL OF HYGEIO-THERAPY. March. Contents. The Science of Life; The Massage Treatment; Nerve Harmony; Anti-Vaccination; Our Work goes on; An Important Decision; Disease; Harmonial Philosophy; Eating in Relation to Sleeping; etc., etc.
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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. MAY, 1896. No. 5.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO. 4.

I CAN well remember when the idea of the spiritual world and change from time to eternity was of all ideas the most gloomy. Dreary, cold and helpless, death looked to me as the crowning horror of existence, a fatal plunge into the unknown abyss,—the untried yawning gulf of hopeless uncertainty. Such was the influence of early and improper education and I shall ever feel thankful to that kind Providence which threw in my pathway a rational idea of God and the spirit world. By this means I have been ever since entirely released from all fear of death or the consequences of death, and looked upon God as a kind, benevolent Father, and the Spirit world as a sweet, tranquil home.

This view of the subject smoothes the asperity of feeling when called to meet the loss of friends. Let us therefore take a kind farewell of our parent, our brother or our sister for the present, confidently resting in the assurance that they are in active usefulness in a sphere precisely adapted to their condition of mind or mental development. Not dead or sleeping, but alive and in the full enjoyment of all their powers.

My circumstances in early life cast me on ground that compelled me to feel keenly, on a certain occasion, the frailty of human nature, as it exhibited itself in the actions of a Quaker preacher. I was constrained to look deeper into religion than I had intended, and was brought into a condition to examine the foundation on which my religious faith was grounded. This examin-

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ation conducted sincerely, brought to my mind other views than those in which I was educated, and produced a general change in all my religious sentiments.

In order to give an idea of the revolutionary movement of mind, I must relate a little occurrence which took place soon after my removal to Ohio. I will set down "naught in malice" as I have long since outlived all its consequences so far as regards the temporal loss sustained by it, and I look upon the one who injured me, as my brother man, altho lost to honor and integrity.

When I concluded to move to Ohio, I sold my carriage and bought another of smaller size, in its stead. A few weeks after we reached Ohio, I was invited to attend a Quaker meeting. A quaint, simple, guileless looking man was also in attendance. He was a preacher and to all appearance a man of honesty and integrity. Indeed, I felt moved by his pathetic appeal, and on returning home after the meeting was surprised at the arrival of this preacher accompanied by a friend. After some general conversation I found that the object of their visit was to purchase my carriage. I did not like to dispose of it, but as—

"Poverty's cold wind and pinching rain
Beat keen and heavy on our tender years."

after some mild persuasion I consented to sell it. The preacher took the carriage and passed me the sum agreed upon and went his way. A few days later on attempting to purchase another carriage, I found to my astonishment that the money I had received from the preacher was almost worthless, being notes on a bank which had failed a few days before this date. Being thus introduced to Quaker diplomacy in money matters, I tried to force him to remunerate, but he had the advantage of me, and I could do nothing with him. "I was a stranger and he took me."

My confidence failed and my dependence on man went out forever. I was without friends in a strange country and the possibility of want of bread staring me in the face. I became wreckless to everything serious and devoted my time and talents to making money. I pursued this course for two or three years until the writings of Swedenborg forcibly arrested my attention. My mind was held and caused to reflect seriously. My downward career was sensibly checked.

His clear and beautiful expositions of Scripture, his moving "memorable relations" with his luminous and consistent idea of God, and the vivid and living view of the spiritual world, all struck me as true and reliable, and from this spiritual shock I have never recovered. All taste for my former life vanished and became in my estimation as dross and mental folly, to say the least.

I became comparatively thoughtful and a marked change came over me. I examined the doctrines of every religious sect within the compass of my

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knowledge, and sought dilligently for the truth. In the progress of this search a measure of light broke upon my understanding and enabled me in some degree to comprehend the standing of the professing world.

In seeking to be instructed by their priests and enlightened by their preachers, a similar fate awaited me as came to the lot of Rasselas when he inquired for knowledge of the insane philosopher, for I found to my sorrow, the more I listened to their inconsistent notions the less I knew. Their irrational dogmas cast no light on a spiritual existence, afforded no rational explanation of man's final destiny. Their ideas of a future state were vague and inconclusive and finally they offered me no ground for establishing in my soul a rational faith in Christianity according to their views. Few possessed a full and unwavering confidence in the hope of immortality,

Instead of a sound faith in regard to Christianity, the most important of all subjects, I found a stupid kind of traditional hope,—to-day strong, to-morrow doubtful. The popular religion of the day was a genteel, dressed up thing, which it was unfashionable not to possess or in which not to have an interest. The heavens of this popular religion were dark and gloomy. Creeds and confessions of faith are the mouldy and withered monuments of an age of bigotry and ignorance.

Man in his original standing is a noble and dignified being, but he is now found the willing slave of sensuality, as his passions are leading him into all manner of folly. Under the influence of these imperious masters he thinks feebly and acts as though paralyzed. He trembles at the thought of death, and his dying hope is to escape the vengeance of an angry God. This is a true outline of the fact, as it commonly exists under the character of religion, among the mass of mankind and such it must continue to be until the light of eternal truth enables them to perceive purer ideas of God and his providence.

When the time comes for them to be enlightened, they will be led to the fountains of living waters where the soul may drink and be filled, and made to rest in quietness and assurance forever. Made to know that it belongs to the family of Christ and has entered through the gate into the city, and is no longer a stranger but a fellow citizen of the household of God.

We know that our friends who are gone from among us are still existing in a beautiful spirit world of which this earthly home is but a faint representative. Existing not in intangible and floating vapors, but in real, substantial human forms to be seen and conversed with in freedom and ease. Possessing every faculty for thought and reflection which they ever did, and greatly improved in all that can render human society pleasing.

These ideas in our minds are indeed fixed facts, established and indubitably proven to our full and perfect satisfaction. Our acquaintance with that world of beauty, and our just apprehension of the true relation existing between our world and that, constitutes in no small degree, the joy and happi-

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ness of our present probationary state and opens a wide field of rational delight to animate and enliven us on our checkered journey through the wilderness of Time.

This view of the subject, with a contrite spirit and a conduct consistent with all the requirements of known duty, disarms death of its sting and robs the grave of its victory. It opens to the soul the bright gleamings of the brilliant light of its future home, and the tranquil peace and increasing joys which must flow from congenial associations and harmonious social organizations. Think for a moment how the pain of separation must be modified with a view of facts as above stated, before the mind; how the rough edges of existence and the cruel asperity of disappointment sink into comparative trifles when calmly contemplated from this point of view.

When we consider our faith in all its immense variety of bearing, we are lost in thankfulness to a kind, benevolent Father, solicitous for our good and can only give the most willing obedience to the requisitions of duty, and in a humble reception of the many proofs of his kindness and mercy.

From the clouds of gloom and darkness we are now free, and forever free, and our mental horizon is bounded only by the unlimited sphere of boundless good, and our spirits invigorated by the open, bright and exhaustless fields of infinite progression. An everlasting approximation toward this divine fountain of good, which finds full exercise in the duties of active benevolence and the virtues which ennoble the human soul.

(To be continued.)

BELIEF *V. S.* INTELLIGENT FAITH.

By Alonzo G. Hollister.

REV. JOHN CUMMINGS, in his "Last Warning Cry," p. 219, says "For six thousand years the hope of perfect happiness has burned in human hearts, like a lamp in a gloomy sepulchre, only to be extinguished, to be relighted and to be extinguished again. I look for no perfect happiness in this world. If any man thinks he sees it in the distance, he may depend it is but the mirage in the desert, which deceives. * * * I have no hope of perfect holiness in this life. * * * I believe in it as a future attainment. To strive for it is our duty. Be ye holy for I am holy! The expectation that you will ever attain to it upon earth in this economy, is to expect that you will be as gods, and that you will cease to be men."

"To the very last pulse in your being, or beat of your heart, you will be constrained to feel 'O wretched man that I am. There is a law in my members warring against the law of my spirit, so that the good I would do, I do not, and the evil I would not do, that I do!' Ascetics have fasted, monks have worn sackcloth, nuns have surrounded their bodies with spikes and needles and pins and thorns, and all have tried by mortifying the flesh to

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mortify what is a very different thing, its lusts and passions; and they have found that the punishment of nerve and flesh and blood, is not, and from the necessity of the case never can be, the extirpation of evil passions and a carnal nature. Perfect holiness has never been actualized on earth except in the Son of God."

That the foregoing medley of truth and error exhibits the real state of worldly professors of the Christian name, there can be no reasonable doubt. The soul-chilling, antichristian doctrine of the churches, that no one in this life, not even a Christian can do the good he wishes to do, nor abstain from the evil he wishes not to do, or in other words that it is impossible to live on earth a sinless life, bears a lie on the face of it, and is indefinitely prolonging disappointment to all who believe such deceptive teaching. To keep the law of God, perfectly, requires the whole strength of soul, mind and body, and no sane person can put forth all his power to accomplish that which he believes to be an impossibility. Said doctrine, by destroying all faith in the possibility even with supernatural aid, to overcome opposing evils, so paralyzes the will that its receiver fails to perform the good within his power, and is therefore hindered from establishing by well-doing, the only conditions upon which the desired happiness can be secured.

This is not the state of Christ's true followers, for it was said of him "He shall save his people from their sins." People who are saved from sin, are not sinners. If they have been sinners, they must confess and repent, and thenceforth abstain from every evil work, as an indispensable condition of discipleship. Jesus the truth-teller says, "He that sins is the servant of sin" which is self-evident, and as "No man can serve two masters," it is also evident that a servant of sin, can not be at the same time, a servant of perfect holiness, the only ground on which perfect happiness is predicable. The Apostle tells us "He that sinneth is of the devil,"and hath not seen Christ, nor known him." Hence the term "Christian sinners" is as contradictory, as to say "honest hypocrites."

Those who try to serve two masters by professing to follow Christ while continuing in the corrupt life of the world, make sad work of religion. The hope of perfect happiness burns in their "hearts like a lamp in a gloomy sepulchre, only to be extinguished, as of course should be expected, so long as affects resemble their cause, or so long as God and his Christ are just, and their word is relied upon as true, so long as the eternal life of the heavens, differs from the carnal life of the world.

What just cause have those who reject the life of the spirit, practiced and taught by its true exemplars, Jesus Christ and his chosen Apostles, to expect the perfect happiness of children of God, or children of the spirit. What right to the perfect reward have those who profess inability to live the perfect life—inability to keep the commands of the Teacher they profess to follow, who said "Be ye perfect, even as your Father in heaven is perfect."

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People who neither enter into the great Exemplar's teachings themselves, nor suffer others to enter.

And why unable? Because they do not truly believe in him they profess to follow, as their practice, which is the only test of belief, proves. They do not truly believe in him who says "All things are possible to him that believeth." "All things" here does not mean miracles and prodigies which involve a suspension of law, and the established relation between cause and effect, but all things right and necessary to the truest welfare of the believer. Although spoken with immediate reference to the spiritual power which heals the body, it has equal application to that Divine power which liberates and heals the soul. Hence it includes the possibility of obeying all the commandments of God to him individually—the possibility of doing ever the good one is commanded, or that he would or ought to do, and abstaining from the evil, which he ought not to do. If this was impossible, it would be wrong to require it, nor could there be just condemnation for not attaining thereto.

When Jesus said "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple," he spoke either the truth or falsehood. If he spoke truth, how can those who steadily reject the terms, reasonably hope for the reward promised?

It is true that self torture inflicted on nerves of flesh and blood, or any abuse of the body, can not mortify the depraved nature of the flesh. But "the cross of Christ," which is self-denial in the mind, faithfully and continuously borne, will mortify all lusts and sinful passions, which degrade and tyrannize over the soul. True Christian self-denial in obedience to the spiritual light now coming into the world, will accomplish what the unaided ingenuity of man never could, that is, the eradication of all carnal and sinful desires from the soul and thereby effect the destruction while still on earth, of that "body of death," of which sin and sinful desires are the sole cause.

Jesus said "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life (by disobeying his Teacher,) shall lose it, but whosoever shall lose his life for my sake and the gospel, the same shall save it." Whoso then will follow Jesus Christ, must go in the way of self-denial, keep his commandments, and "Walk in his steps." If the perfect life, and its resulting happiness can not be realized in this economy, how and when will it be realized, or what cause to expect it hereafter?

Jesus tells us "Every one that is perfect shall be as his master," or Teacher. This, and the command "Be ye perfect," shows that Jesus not only deemed perfection possible for his disciples, but that he required and expected it. To suppose that he did not, is, as the Apostle says, to make him a liar, and his sayings, idle words.

Hence it is a reasonable inference that if Jesus actualized perfect holiness

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on earth, his true disciples are empowered to do the same. After having been purified and made perfectly holy in body and spirit, by the washing of regeneration and the daily cross, they have perfect peace, signified in the promise, "In me ye shall have peace," and a happiness that the world can neither give, enjoy, nor take from them. If to expect these results from fulfilling the prescribed conditions, is to expect that we shall be as gods, such expectations being founded not on mystery nor miracle, but upon the ascertained relations of cause and effect, should be deemed neither extravagant nor improbable.

But as only he who lives the life of a doctrine, or system, can by any possibility so understand it as to become a true teacher thereof, it appears both extravagant and presumptuous for people reputed intelligent to teach in Christ's name, who never lived nor truly believed in the life that he taught.

Every kind, degree, and quality of life, must produce fruit of a corresponding kind and quality, and we have no rational evidence that putting off the mortal body, will change the life, or the fruit of its tenant.

Mt. Lebanon, N. Y.

Notes Referring to the Early History of the Shakers in the United States.

WHILE in vision, Mother Ann had seen the people at Harvard Mass., and while living at Watervliet she sent Daniel Wood as a missionary to the people who were under the charge of Shadrach Ireland. His mission began in an awakened spirit and with light from God, but unfortunately ended in the flesh.

Some of his followers, however, were still looking for advanced light, and were not, as yet, wholly swallowed up in the world. In this company of interested souls was Abel Jewett, Zacheus Stevens and Beulah Bert.

Daniel was a faithful minister to this people, but as they had been deceived by Ireland, they were very cautious in moving unless they could see a pretty sure foundation. Beulah's parents were followers of Ireland and as she was born under the sanction of a spiritual marriage, she was one of the holy children. She seemed to have inherited a religious quality of mind and was very plain in her attire.

When Mother Ann came to Harvard, several of these disciples accepted her spiritual gift, consecrated their lives to God, and followed her in the regeneration.

Elizabeth Jewett says she was at the Square House in Harvard when a furious mob surrounded it. Some of them acted more like brute beasts than ike men. One coarse fellow kicked her most inhumanly and broke several

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of her ribs while she was on her knees in prayer. Many were kneeling around the Elders through the hope of protecting them from violence.

Eunice Wilds was the daughter of Elijah Wilds and was one of the company that Mother Ann addressed in reference to the little idols or foolish toys that they had in possession. Mother said that such things would shut out the gift of God.

Eunice had a severe cross to sacrifice these things but her great love for Mother Ann induced her to do it. This enabled her to bear persecution from her younger companions, who were not believers, and still continued to wear their jewelry.

Father James called revivals the prolonging of God's mercy, "They are the operation of the spirit of God; they are sent to keep the people from sinking into total forgetfulness of the things of God. Where Christ is, there is power to put away sin, and where there is no power to put away sin, there is no Christ. No souls can be saved unless they confess and forsake all sin."

"See how the mercy of God has come to you, and shown you the way of life and salvation. If you repent and obey the gospel it will make you thankful, joyful and sorrowful. The sound of repentance will yet be the most joyful sound ever heard by mortals. When we have a gift of God, then we know that we can do the will of God. '

Sarah and Nathan Kendall make a journey to Watervliet from Harvard.

I often made this journey on horseback, a distance of two hundred miles. Much of the road was through dense woods. This being new the stumps of large trees and underbrush were often left directly in the path.

In the winter we could go with a sleigh, but even this was very dangerous, as the roads were often so drifted with snow that it was difficult to proceed. I frequently was obliged to get out and walk as the horse plunged into places of deep snow and water.

Sometimes my brother Nathan would take a side-saddle, which we could use if the snow left us, before we were ready to return.

On one of these trips I was obliged to return on horseback while Nathan traveled on foot. It was in the month of March and the horse often plunged into the snow and water, and made the journey very dangerous. Occasionally we changed places and I found it very tiresome to walk through the snow.

On reaching North Hampton we found the river full of floating ice, and so dangerous that the ferry-boats would not take any passengers across. This obliged us to stop over night and filled us with great tribulation in regard to our journey toward home.

(To be continued.)

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JESUS.

JESUS was a Jew, so says the historian, and his early education must have been received from the Jewish traditions and literature. While some of these historians have attempted to write the life of Jesus and exclude from it all that has been termed miraculous, and account for all those singular manifestations that are accredited to him, as the results of natural law; another writer remarks, if they were or were not miracles, the greatest miracle of all is "that a Judean peasant has revolutionized the religious world, and that this peasant is now receiving divine honors in the most enlightened countries of the world."

There is no harm in knowing this provided it is a fact. That the mission of Jesus will eventually revolutionize the world and make of it what the Revelator foretold is certainly the great anticipation of thousands,—"The kingdoms of this world will become the kingdoms of our Lord," there need be no doubt, and his "people will dwell in peaceable habitations, and in quiet resting places."

Jesus was eminently the Son of God in that he was led, so fully, by the spirit of God, and in lifting man from his low estate of selfishness and tyranny, and to interest himself so thoroughly in the happiness and prosperity of his brother man.

Jesus would not only have men to be peacemakers among themselves, but he would have them merciful and forgiving. His testimony urged them to keep the Mosaic law, and then to perfect themselves, spiritually, and become the sons and daughters of God and be perfect even as their father in heaven is perfect. His work was God's work inasmuch as he said,—"I and my Father are one." It was his will to do the will of God and he prayed that the divine will might be done on earth, as it is done in heaven.

Had this work which Jesus, the Judean peasant, came to inaugurate among men, been vitalized in the lives of his so-called followers, the whole earth, to-day, would have been as the paradise of God, and the prophets prediction would have been verified in full. The swords would have been beaten into ploughshares, and war spears would have been beaten into pruning-hooks, and the nations would know war no more.

Jesus declared emphatically that his Kingdom was not of this world, and that his soldiers or disciples would not fight with carnal weapons. His mission and his testimony was equally as strong against all the self-

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ish relations of the human mind. These were to be forsaken if there was any expectation of gaining eternal life.

Is the Christian world to-day, giving divine honors to this Judean peasant, this teacher of righteousness, this son of God? He said to his followers, If ye love me ye will keep my commandments. Does the Christian church keep his commandments, and manifest a love for him and for his word?

Another personage must be introduced here as a pattern which the church has accepted. Paul rather than Jesus stands at the head of the Christian church, and is the oracle to be consulted on every occasion.

Jesus preached a full cross, while Paul gave permission for certain deviations, and all of these liberties which Paul permitted among the polygamous Corinthians are seized with avidity by the Christian church and held up as the words of the divine Teacher.

Jesus taught in the spirit of the regeneration, which was a call to his disciples to come out from the carnal relations of the world and consecrate their souls to God, while Paul allowed his church members to live in the order of generation. All the strength that is obtained in favor of a physical resurrection is obtained from the writings of Paul, which a worldly church has twisted into an unexplainable mystery.

Very little of the testimony of Jesus is left in the church. He said, Pray for those who despitefully use you, but the church has declared unrelenting war against all who differ from her in either civil or religious rights. Christian soldiers have been on the list of fighters since the second century, while thousands of persons have been forced into Christianity, or into the church at the point of the sword.

It is questionable if Jesus would accept these demonstrations as marks of divine honor, and it is passing strange how a class of people can live so diametrically opposite to his order of life, and then claim to follow in his footsteps.

Paul contended earnestly in the manifestations of his own life for the testimony of the cross of Christ, but as soon as he came in contact with the Ephesians, Corinthians, or Galatians, he left them nearly on a level with the children of this world, and proffered them salvation by grace through faith. He worked with indefatigable zeal to preach his word among the Gentiles, but under all these liberties of a worldly generative life, the Christian church has hid itself for many hundreds of years, and at the same time claimed to be offering divine honors to Jesus, the Christ.

H. C. Blinn.

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THE MANIFESTO.

MAY, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

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East Canterbury,
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TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

March.

	Thermometer.	*Rain.*	*Snow.*
1895.	28.1	1 in.	5 in.
1896.	26.5	4 "	5 "

Highest Temp. during this mo. 50 above 0
Lowest " " " " 0 " "
Number of rainy days " " 5
" " snowy " " " 7
" " clear " " " 10
" " cloudy " " " 9

C. G. Reed.

April, 1896.

WHO has been to the North Pole and left the door ajar? No one answers. It would seem that something ought to be closed, if we are to have the "seedtime" promised in the "good book."

Still it is best not to be over anxious for any thing. Nature will have her way regardless of praise or censure; and to fret over the weather is simply an absurdity; for "There are sunny days in winter after all."

With others we regret the absence of the bluebirds; but would rather think it was due to natural causes, like an inclement winter than that they fell a prey to the caprice of fashion.

We are glad to learn that new birds are being added to our list, and hope that Connecticut will share her treasures with New York. One new kind has also been with us most of the winter.

The usual work of early spring is progressing with as much zest as though it was something new.

The Great Creative power made the seasons just long enough in our latitude to allow no time for idleness. Seed-time, growing-time and harvest, succeed so punctually that those who delay the first, miss the whole.

Such is life! Nature and grace are counterparts, and where the former gives an annual lesson we are wise to adopt its rules in our life work.

Amelia J. Calver.

North Family.

April, 1896.

IT would seem that any reasonable weather clerk might have been satisfied with the blusters and storms of last month without extending a March into April; but perhaps it has all been calculated for the best.

Not having appeared in this department last month, it may not be out of place to state that Washington's birthday was appropriately celebrated by the school children with many interesting recitations many of which were written for the occasion. To give opportunity to those who desired to attend, the exercises were repeated a second day. The pupils did honor to their teachers and themselves, and have doubtless thereby derived much historical knowledge and an awakened interest in that which pertains to Republican institutions. They were carefully instructed in the difference between patriotism and a party spirit.

The school laws of our state require ev

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ery state school to be identified by the flag of the Union whenever not stormy, during the school term. As this violated no principle of our faith we complied.

"La Grippe" invaded our home with the bold intrusion of a vandal who had no respect for the high ideals of mental scientists or the philosophy of deep breathing, morning walks, vegetarianism, or other habits of wholesome living, yet we are not intending to let go the measure of truth in possession, but will press forward for that fuller knowledge of Godliness which will insure a fuller salvation. We are thankful to say that all have been restored to active duty without the aid of any physician not of the Community.

Yesterday, Easter Sunday, in unison with the millions whose hearts were upturned to the "risen Christ," we sought and found a renewal of that divine love which is indeed the power of the true resurrection. In the afternoon we met at Second family to offer a last, loving tribute to our departed Sister Johannah Freeborn whose life had been such as to assure us that she was "not dead, but only arisen."

Catherine Allen.

Shakers, N. Y.

North Family.

April 5, 1896.

THE remarks of Mother Lucy Wright which commenced publication in the April MANIFESTO, reminds us that the "ancients of the city" have not passed away, although removed from our material recognition; but are near to us many times when we are not cognizant of their presence.

Why the Reaper could not have spared Elder John B. Vance for a while longer is past the comprehension of our finite understanding. We well remember his first visit to our western home in the summer of 1869, and though we were but a child his personality impressed itself upon us to the realization of his exalted character.

March maintained her record by giving us the heaviest snow storm of the season. In comparison with the spring before, the present one will be late. At present writing many snow drifts are visible, and winter is loth to surrender its claims.

Hamilton DeGraw.

Harvard, Mass.

May, 1896.

LOOKING at the calendar we are reminded of our duty to THE MANIFESTO. If we wish our magazine to prosper and continue to regale us both spiritually and mentally we must not fail to contribute what we are able to its support.

The sad demise of our beloved Elder John Vance brought the Central Ministry East, and they sojourned with us a few days at Harvard and Shirley. Their presence was refreshing and comforting. How can we but sorrow when the good, the true,—to whom we look in confidence for help and sympathy in times of need are taken from us and we see them no more?

Our next winter's supply of wood is all housed. The maples are now yielding up their sweets, which keeps some of our people busy gathering it and reducing it to syrup. Spring work on the farm is progressing finely for the late spring.

Crocusses and snowdrops are opening their petals to catch the sun's rays, and a few robbins and bluebirds have made their appearance among the leafless trees. Joyfully we hail the spring.

Marcia M. Bullard.

Enfield, N. H.

April, 1896.

THE approach of the glorious springtide has the effect to raise us from the tomb of materiality that would tend to render inactive the purer qualities of our being, into a high spiritual atmosphere. Seeking to follow Christ we should look above our natural desires, and do the work the gospel of self-denial bids, loving mankind even as Christ, with a love untainted by the lust of selfishness or animal emotion.

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"God's glory is a wond'rous thing,
Most strange in all its ways;
And of all things on earth, least like
What men agree to praise."

We have recently enjoyed a festal season of love and soul strength in the visitation of one of Zion's honored, well tried veterans, Eldress Marion Patric, of Enfield Conn. Why may we not often enjoy such seasons? The conscience and character of our communal homes is embodied in the personalities of the older members of our Church, and is it not their duty to keep before the younger minds the soul cleansing testimony of Christ? To the awakened conscience ever rings out the appeal, Now is the day of your salvation, give all for Christ.

We send renewed love to all the readers of our MANIFESTO.

George H. Baxter.

East Canterbury, N. H.

April, 1896.

WITH spring time comes the beginning of new life. Everything seems to understand that the time of inaction has past away. It is surprising what a change is wrought in the human mind as the snow and ice-banks fade from view and the early flowers rise from their winter beds.

The winter has past but we shall remember gratefully the ice that was formed for our mid-summer comfort. 2592 cakes, 22 inches square and 16 inches thick have been secured. These cakes weigh nearly 240 lbs. each.

The work at the saw mill has demanded the attention of several work men during the greater part of the winter. Some 100,000 ft. of lumber has been hauled some four miles, and sawed into boards, shingles and lathes, and are now ready for the market.

Our herdsmen have two silos of 100 tons each. These are 32 ft. deep and 11x13 ft. square. On the 1st day of April some 10 tons were still to be found in one silo. For several months nearly one ton, each day, was fed to the cattle. A late report gives 87 gallons of milk per day. Two Jersey cows have just been added to the stock and their two Jersey calves are creatures of beauty.

Not many birds visit the mountains of New Hampshire during the winter. An occasional caller this year was probably the Pine Grosbeak. His head and shoulders are dull red, and he carries white wing bands. These birds are very tame.

Henry C. Blinn.

Pleasant Hill, Ky.

Mar. 1896.

I HAVE in mind a sermon by Dr. Talmadge on "Lost Opportunities." How many of us can say, we never have passed carelessly by an opportunity where we might have added comfort to some one by a kind word or deed. Our example will live when we are gone. What an amount of good we might do by obeying the precepts of our Lord, Jesus Christ. A kind word, a helping hand may have assisted some fallen discouraged brother or sister on the highway to happiness.

We have had a very mild and pleasant winter. The mercury reached zero only twice and in the next twenty-six hours was 16 degrees above. We had four light snow falls, none of which lasted more than four days. The grass is quite green and birds of various kinds are now singing.

We are being blest with all the necessary comforts of life, but regret to say that our ice-house will remain useless the coming season. However we have a never failing spring of pure, cold water, and for this we have many thanks.

Nancy L. Rupe.

Shaker Station, Ct.

April 1896.

"STRIVE to enter in at the straight gate." What a flood of happiness fills our souls when we have striven for overcoming power and feel that we are made better for those strivings.

Constant, selfdenying efforts will insure us a sure passport to heavenly mansions.

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It is our privilege to live so that heavenly treasures will be ours. The first point is to start right, and keep in the heavenly pathway—it is plain.

A virtuous life brings lasting peace but thousands prize it not. "Virtue alone is happiness," and happiness is heaven. Virtue is a bright jewel, richer than gold or precious gems. To obtain it, our hearts, which are the seat of principles, must be purified by the cross.

Duties, in small things, as well as in great, are duties still. How often are to-day's opportunities, to-day's privileges neglected, and time lost in anticipation of some good we are to gain in the future. Greater opportunities will not come to-morrow unless we are faithful to improve those that God has given us to-day.

Let us be wary, watch and pray, and shun pitfalls.

* * * * * * *

To obtain a good supply of eggs in winter we must have young hens. Pullets hatched in April or May will prove most satisfactory.

Daniel Orcutt.

Sabbathday Lake, Me.

April, 1896.

THE sudden death of our beloved Elder John Vance necessarily called the Central Ministry to our aid. In their great kindness they came to our home March 24th, bringing with them love and comfort such as gentle parents are wont to bestow on their sorrowing children. They tarried three days, leaving a blessing with us.

Elder William Dumont has been chosen to fill Elder John's place in the Ministry and also retain his position as Elder and Trustee of this Society. Eldress Lizzie Noyes and Sister Aurelia Mace were also appointed Trustees. These three faithful souls we trust implicitly for our spiritual and temporal welfare.

The new greenhouse erected last fall is now full of seedlings. The Brethren expect to have 400 doz. tomato plants to sell and 200 doz. celery plants for the Poland Spring market. The Sisters are starting their flower seeds and find it much more convenient than formerly when they had but the light and sun of the windows. We have almost every requisite for plant growing. The winter has been one of the most trying seasons for many years.

Twice recently we have been visited with a distemper known as La Grippe. Some of the members are now confined to their rooms battling with the ugly monster. The lumber at the saw mill is now being sawed. The coming week the firewood will be sawed with the Portable engine.

During the past month we have had a great deal of snow. On the 3rd inst. a foot of snow fell in one night. and even now one would think it were mid-winter instead of spring by the way the wind blows the snow around.

Ada S. Cummings.

Narcoossa, Fla.

April 8, 1896.

ON April 4th, Elder Louis Basting came to see us, he will return to us Thursday and stay over the Sabbath. We have just sent to market 10 bbls. of nice potatoes. To-day it looks and feels like Indian summer. The garden is suffering for want of rain, of which we have had but two light showers for a month. The days are often hot but the nights are cool. There are beautiful flowers in front and the rear of our house, which Sister Minerva has planted and tended, with great care. Brother Egbert has assisted in watering the same and so we all do what we can. Our pasture is at its best and cattle are recuperating from the effects of dry forage and cold weather.

Brother Charles has commenced a six acre clearing next to our station gate on the north, in dry pine woods. We expect to cattle pen it and raise corn and sweet potatoes. Elder Andrew takes care of the crops at home while Br. Egbert and writer are clearing the oak hammock at the center.

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We have good meetings here, and enjoy it much when we receive such good letters, for which we are greatly indebted to you all, our gospel friends.

Henry Hollister.

A Tribute of Love to the Memory of ELDER JOHN B. VANCE.

By Mary Ann Walker.

With hearts bowed in grief we have assembled to-day to pay the last tribute of loving care to our beloved father, Elder John who has passed from this life to a higher sphere.

We need erect no costly monument to his sainted memory as his life was full of love and blessing for every earnest toiler in the vineyard of the Lord. His pure and godly example will ever prove a shining star to guide us safely to that beautiful, spiritual home. His spirit now resting in the embraces of infinite love, must rejoice that he has kept his early vows of consecration to follow the life of Christ.

The dear departed was a man of God, and was beloved by all his Brethren and Sisters. His charity for the erring was unbounded and he has often said:—"I would gladly bear all your crosses and trials if it would save your souls, but each one must do his part toward gaining the prize of salvation, and my advice would be, always yield obedience to the small voice of conscience and you will have strength given unto you to persevere to the end."

His testimony was as a two-edged sword against sin, yet no one ever sought his aid in vain, or failed to receive strength in the hour of need, and by his prayerful ministration souls found relief and forgiveness. Words fail to tell how much we shall miss our beloved Elder, and though we mourn at our loss, to him it may be great gain.

O may thy blessed spirit ever be near to guide us through our journey here below, that when our time shall come to pass over the river, we can rejoice among the ransomed, and hear the same joyful summons,—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Alfred, Maine.

New Gloucester, March 21, 1896.

To my Friends of the United Society of Sabbathday Lake:—It is with feelings of profound sorrow that I learned of the death of Elder John Vance. My acquaintance with him was quite short, though it covered a number of years, yet brief as it was, I learned to respect, admire and love the man and at his death I can but mourn as at the loss of a friend. A humble member of the great public I can but sympathize as far as in me lies with the Society of which he was so distinguished a member in their great loss, which it seems to me must be well nigh irreparable. His own Society are not the only ones that suffer great loss by the death of Elder John, as he was familiarly called; the public at large are great losers also. Endowed with an unmeasured gift in public speech, being both eloquent and persuasive, he was undoubtedly born to be a leader of men. Sagacious and upright in business ever casting his influence by both precept and example on the side of the purest and highest morality, he exhibited the noblest traits of a well rounded manhood. Alas! The world produces few such men and when by some mysterious ruling of divine Providence one such is cut down, at what seems an untimely hour, when in the midst of his usefulness and in the full maturity of his manly strength the busy public may well pause in its daily rush of business and drop a tear on his bier.

The memory of Elder John will doubtless be kept fresh and green for many a year by his Society friends and his power for good on the world at large within the circle of his influence must extend into the future for many years to come, indeed we are told that ones influence for good for or evil never dies, how far reaching

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then must be the influence of a man like Elder John, the great cycles of oncoming time can not compass it.

The thousands who have listened to his words so carefully drawn forth in eloquent and persuasive speech, as he upheld the doctrine of his church or sought to lift men to a higher and purer life, as they turn memory backward, will feel that they received a new inspiration that has been uplifting and helpful amid the trials and temptations of life's devious journey.

It seems sad to know that we shall see the comely presence and manly form of Elder John no more, and that his kindly greeting and cheering words are now to be only in remembrance, yet it is becoming in man to be submissive to Divine decrees, and we can only add the word, Farewell! Respectfully,

CHARLES PETER HASKELL.

Sanitary.

ONE of the frequent errors of early education has been mentioned. It is that of enlarging the stomach quite beyond its natural size, till it comes to demand a most unreasonable quantity in order to be satisfied.

Multitudes of old and young people distend their stomachs too much every day they live. Children from the very first are trained to be gluttonous.

Preserved food whether by salt, salt petre, smoke, spices, spirits &c, &c, are more or less objectionable for the stomach.

One great objection to pickles is that they are so changed by vinegar, salt or other appliances as have been used for preservation, as to resist chymification, and even solution. Green grapes, green tomatoes, green cucumbers, green peppers and the like are of themselves insoluble and unwholesome.

Medicated food is opposed more or less, to the natural operations to the system. Of medicated substances which in one place or another, are either found in food or added to it, are saleratus, sal-soda-assafetida, ginger, allspice and common salt.

Many things which we eat contain sugar enough for our health, without any additions at our tables. Thus wheat flour contains eight per cent, oatmeal eight; cherries eighteen; plums eleven; beets five; milk seven; peas, corn and rye contain from one to three per cent of this substance.—*Dr. Alcott.*

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☞SEVERAL articles have been received, too late for the May MANIFESTO.

☞PLEASE bear in mind that the MANIFESTO is eight pages less than last year, and the articles for insertion must be abreviated in proportion. 200 words is about right for Home Notes.

THE world is my Country, Mankind are my Brethren, and to do good is my religion.—*Thomas Paine.*

Deaths.

David Ray, at Center Family, Mt. Lebanon, N. Y. March 26, 1896. Age 73 years, 2 mo. and 25 days.

Br. David has lived in the Community since Sept. 1828 and has been a quiet, faithful worker in his gospel home.

A. G. H.

Johannah E. Freeborn, at Second Family, Mt. Lebanon, N. Y. March 31, 1896. Age 62 years, 3 mo. and 18 days.

Sr. Johannah has been a Believer in the faith some ten years. J. E. S.

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WORD AND WORKS for April informs us that the month is to be one of showers, and that there may be hail storms before the month closes.

Other interesting chapters are to be found in this number as follows:—Defends England; The Coming King; Magnifying Effect of Planetary Atmosphere; The Ethics of Courtesy; Is he Right; Hard Times; Proof in Practice; Immortality; Idumea; The Great Sabbath; etc., etc.

Published by WORD AND WORKS Co. 2201 Locust Street, St. Louis, Mo.

THE PHRENOLOGICAL JOURNAL for April has an extended and illustrated notice of Henry George, the friend of the working man.

A very interesting chapter on the Intellectual and Aristocratic noses of women illustrated by not less than twelve well-known individuals. A Sculptor's opinion of Phrenology. An Illustrated article on the Faculty of Order by Prof. Sizer. Innocent or Guilty or Phrenology in a delicate Case, has reference to the Rev. C. O. Brown of San Francisco California. A study of the hands, of the handwriting and of the ears will interest the readers: and then a chapter on Candidates for Manhood, so prettily illustrated will claim a passing notice from every reader.

Fowler & Wells Co., 27 East 21st N. Y.

WILLEY'S BOOK OF NUTFIELD. Part 1st of Vol. I. is before us. As this number is supposed to be a fair representative of what the whole Volume may be, we need not hesitate in saying that it will be a beautiful and a valuable work. These forty pages are so carefully printed and so profusely illustrated with Half-tones and Steel engravings that the whole work must become a valuable contribution among the Histories of New Hampshire.

No one can avoid being interested in the early history of New Hampshire and especially when it is presented in a form so entertaining, and in a work so beautifully arranged.

THE WONDERFUL LAW, by H. L. Hastings. It is, indeed, wonderful that at so early an age in the history of mankind, that a system of laws could have been brought forward for the government of the Jewish nation, which has has a world wide influence. The writer says;—"Translated into hundreds of languages, printed in thousands of editions, and scattered by hundreds of millions of copies, that law has gone into all the earth, and its words unto the ends of the world." Believers in Christianity should read and understand the law, as Jesus has said that it should not fail, till the whole was fulfilled.

Published at 47 Cornhill, Boston, Mass.

THE PULPIT for March has a table of Contents so spread for the religiously inclined that certainly should be satisfactory. Wrath turned to Praise, by a Congregationalist.—Is the man safe? by a Baptist of Canada,—Gateway to the Kingdom, by D. L. Moody.—What about the Theater, by a Baptist of S. C.—Knowledge of Iniquity and Failure to Restrain, by a Lutheran.—Church Members who are Sinners, by an Episcopal Bishop.

Published by G. Holzapfel, Fredericksburg. Pa. $1.50 a year.

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This work sets forth the form of appointment, the qualifications and powers of the several

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THE

MANIFESTO

JUNE, 1898.

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Books & Papers.

WORD AND WORKS for May opens with an interesting story of the Heavens and has in addition to the usual illustrations of the planetary system, a beautiful and enlarged representation of the planet Saturn. The curious rings that encircle that wonderful globe, and also the eight attendant moons will be studied with great pleasure. It is no wonder that so many people love to believe that heaven is located on this planet. After closing all business relations on the earth, it would be just nice to sail around Saturn on her beautiful rings, for some few thousands of years. And after we have expatiated so freely on the beauties of our one moon, and then to be transported to a world when we can have no less than eight, well, to say the least it must be just lovely. The good Dr. says we must look out for the first fifteen days of May; there may be violent storms on the sea and on the land, but even with these predictions we will not be frightened, but quietly turn to the Query Corner and see what the readers are asking Questions about this month.

WORD AND WORKS Pub. Co., 2201 Locust St. St Louis, Mo.

ISRAEL'S MESSIAH by H. L. Hastings, 47 Cornhill, Boston, Mass.

A fund of information can be obtained from these books that are published in the interest of the Christian church. Although they are called anti-Infidel, yet any Infidel and no less the majority of Christians will be much better informed in regard to ancient and modern history, by a careful perusal of these pages. The theological feature of the work is not of so much consequence to the general reader, but to be assured that so good a man as Jesus of Nazareth once walked upon this earth and taught lessons of righteousness to rich and poor alike, makes this little book a valuable treasure.

HUMAN NATURE for May presents a very interesting, illustrated article on the change that was made in the character of a young man through his knowledge of Phrenology. This article is well worth a careful perusal for those who wish to improve the health of body and mind. The whole paper can be studied to profit. A sample copy can be obtained for five cents. Prof. A. Haddock, San Francisco, Cal.

ARBUTUS.

Under the snow, under the snow,
The leaves of the trailing arbutus grow;
Toiling the earth that loves them nigh,
But hoping to some day see the sky.

Under the snow, under the snow,
The flowers of the trailing arbutus glow;
E'en in the dark their duty done,
But hoping to some day kiss the sun.

WILL CARLETON in *Every Where* for May.

WHAT IS SPIRITUALISM? You can best learn if you are an investigator, by reading a RELIABLE Spiritualist paper, one that is free from bigotry and does not condone fraud in any guise. Such a journal is *The Medium*, a bright and interesting 8-page weekly, published at Los Angeles, Cal. The only Spiritual paper on this coast. Only 50 cents a year, Sent two months on trial for 10 cts silver. Address The MEDIUM, 202 N. Main St., Los Angeles, Cal.

The JOURNAL OF HYGEIO-THERAPY. The April Journal has reached number four of the Science of Life by T. V. Gifford, M. D. Those interested in a life of health in this world, would be better informed on this subject if they should read these articles.

"What we know and what we don't know about Vaccination," gives very extended information on the subject; and the story of the wicked city in England that will not accept vaccination, will please many readers.

The Journal has also many interesting articles on subjects belonging to the health and happiness of the home and of the individual.

Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PULPIT for April presents a series of six sermons preached by Rev. J. E. Lanceley of Brampton, Canada.

The Sermons are Why? When? Who? How? What? and Whither? As no special denomination is mentioned, the Preacher of course belongs to the People and his message is to the people. The good words of J. E. Lanceley can now be read by the members of all the churches and be known as a friend of humanity.

"How Sunday is spent, and how to spend it" is a sermon by Rev. Wallace Nutting. His story of the Sabbath is wonderfully strange. He illustrates a city of 40,000 inhabitants.

From the large number he estimates that 10,000 may be in the churches, 15,000 may be drinking at home or on a visit to the saloons, and 15,000 spending the Sunday in reading or visiting or as their inclinations suggest.

Published by G. Holzapfel, Fredericksburg, Pa.

THE PHRENOLOGICAL JOURNAL for May has an illustrated article of the great Banker, Mr. Henry Clews. It is said to be from a personal examination by Edgar C. Beall, M. D. A presentation like this must prove very pleasant to Mr. Clews and to his many friends as Dr. Beall has marked for him nearly all that is good in the head of a man. Even a Puritanic church member would be in honor to accompany so good a man to the Celestial City.

In an article by C. T. Parks we are informed that there is Character in the eyes. Six illustrations with six recognized types will readily inform us to which we may belong. As the position of the eyes will be hard to change we must accept the judgment of public opinion. The Principles of Phrenology by Prof. N. L. Fowler is a Historical Paper and will be read with interest.

Child Culture by Prof. Nelson Sizer is beautifully illustrated with the little folks, and so

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TRUSTEE'S OFFICE, EAST CANTERBURY, N. H.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. JUNE, 1896. No. 6.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO. 5.

IN our estimation, it is indeed marvelous and in truth passing strange that minds enlightened by the illumination of science, by the experience of age, and all the immense mass of information to be obtained from books in the middle of the nineteenth century should not see the signs of the times, when it seems as if everything on earth and in heaven proclaims the fact that light is bursting from the Spirit world in almost a perpetual blaze.

We insist upon it that intelligent men of the age examine and judge for themselves. If they look over the state of the world since the middle of the last century, they will find in this examination a wonderful and astonishing era in the world's calendar. A movement revolutionizing the whole social, moral and religious world, upheaved in the aggregate and staggering under combined effects of the moving phalanx still going on. Now to what cause is this universal movement to be ascribed?

Notice the stir almost simultaneous through the moral and religious world in regard to intemperance, the testimony against it springing up in Europe and America, spreading far and wide through all orders, sects and denominations. Observe the exertions of manly and liberal minds on the subject of slavery; with what a noble and dignified front they have breasted the appalling wrath of almost half a nation battling against them.

The combined darkness of ignorance, interest and obstinacy arrayed against the majesty of human rights and human liberty in all the slave-holding states, and in thousands of the free states whose narrow and sordid spir-

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its are interested in perpetuating the evil. See the influence of a few quiet unassuming men on the important subject of war. Half of the civilized world are now convinced of its impropriety and converted to the sentiment of peace, and many who are still under the influence of ancient prejudices in its favor are standing up boldly in defense of peace principles.

See also the humane influence exerted in many states, and in some of them almost in every county, to benefit the condition of the helpless, poor and aged, instead of selling them every year to be kept and maintained by the lowest bidder. They are now provided for at the expense of the government, and generally are treated as human beings, worthy of commiseration.

The invention of the steam engine and its application to the various purposes of life; carrying commerce almost to the farthest verge of the green earth; spinning our cotton; drawing water for mechanical purposes; printing thousands and thousands of books, papers and pamphlets; reaping grain; mowing and raking hay, etc., etc. Lastly, time and space almost annihilated by the telegraphic wires. But how is it that within the short space of eighty or ninety years the minds of men should so universally revolt at the idea of the civil and ecclesiastical tyranny to which they used so quietly and tamely to submit. Whence has been derived the astonishing acuteness and intellectual sagacity by which these surprising inventions have been produced and from what source has been derived the almost universally received feeling which now exists among men of learning in regard to the propriety of a social compact of human interests as may be seen in the many attempts to institute communities and connected associations.

I can not doubt that all this mighty revolution in mind, all these salutary and glorious improvements in the civil, moral and intellectual world have been produced by the infusion of light from the Spirit world into the minds of men fitted and prepared, by the hand of Providence, for the reception and elucidation of these revelations for the good of the human family.

From the hour in which the unwearied mind of Columbus found no rest, until it was wafted by the winds to America, and brought to view a new world, a spiritual influence from the upper world was constantly urging him on and on until the end was answered and the grand object in view was fully attained.

And all along down through the annals of time, while the master spirits of the intellectual powers of mind were exhibited in that constellation of great men who flourished in the seventeenth and eighteenth centuries. It was from the foundation thus laid by these pioneers in human progress, as the human mind was just emerging out of the long, dark night of apostacy, that the germ of civil liberty had its rise, and finally terminated in establishing permanent principles under the constitution of the United States.

(To be continued.)

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TRIBUTE.

By D. C. Brainard.

"*And I heard a voice from heaven saying unto me write, Blessed are the dead which die in the Lord, from henceforth; Yea saith the spirit, that they may rest from their labors, and their works do follow them.*" "*For as in Adam all die, even so in Christ shall all be made alive.*"

OUR Sister Johanna Freeborn whose earthly existence terminated March 31, was sixty-two years of age, and has been with our people about ten years. She has always manifested a quiet, amiable disposition, ready and willing at all times to do whatever duty required. She has gained the affection of her companions, the respect of all, and can say with the Psalmist, "The Lord is my Shepherd I shall not want yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

We have every reason to believe it is well with her. Prentice says,—

"O! could I snatch the eagle's plumes
And soar to that bright world above
Which God's own holy light illumes
With glories of eternal love,
How gladly every lingering tie
That binds me down to earth I'd sever
And leave for that blest home on high
This hollow-hearted world forever."

The living can always be benefited by every such occasion as this to-day. To renew our vows to be more faithful in our duties, more consecrated to the cause committed to our care, to keep constantly before us, the solemn truth that life is short at best and our abode here is but temporary to discipline and fit us for our final and eternal home.

"Our lives are rivers, gliding free
To that unfathomed boundless sea,
The silent grave.
Thither all earthly pomp and boast,
Roll, to be swallowed up and lost
In one dark wave."

And shall we not meet our friends and fellow pilgrims in that home beyond the grave? I believe we will, when we have exchanged mortality, for immortality.

The devoted Greek in "Ion" when about to yield up his life was asked, Shall we meet again? replied,—"I have asked the question of the hills that look eternal, of the clear streams that flow forever, of the stars, among whose field of azure my raised spirit has walked in glory; all are dumb. But as I gaze on the living face. I feel there is something in the love that mantles through its beauty that can not perish,—We shall meet again."

Mt. Lebanon, N. Y.

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[A revised copy of a poem which appeared in the July No. of THE MANIFESTO for 1894. By the original author.]

ZION.

By Watson Andrews.

Lo! in wrapped silence, 'mid bright, rural scenes,
Fair Zion sits, the virgin Queen of queens.
Lo! from "the Mount" her living waters flow;
A thousand hearts, their healing virtues know;
A thousand souls, drink and are satisfied,
And know, and love the risen Groom and Bride;
And know and love each other in the Lord,
A dual Priesthood;—Such the gift of God.
This holy union, male and female joined
In gospel order, as of yore designed,
And symbolized in Israel,—chosen name,
As seen by Moses, on the mount of flame,
The Cherubim and Mercy-seat of gold,
And fine twined linen fabrics, fold on fold;
A Tabernacle, type of that to come,
When Christ should bring again his Zion Home;
When types and shadows should be done away,
And the reality declare the day;
When in the mighty power and gift of God,
The Mother spirit, with the living Word,
Should mark and mortify the seat of sin,
And with a holy zeal, should usher in
The Second Advent; Woman's virgin reign;
For which, the ancient church in vain
Essayed to stand, but failing fell away;
The faithful waiting for the Latter Day.
This latter day of glory now begun,
When not the Father only, and the Son;
But Mother too, and Daughter, four as One,
Should be revealed, a family Divine,—
To such high lineage we trace our line,—
Whose 'image and whose likeness' since we bear,
Their 'image and their likeness' we declare.
'The things invisible, of Him,—Paul said,—
Are seen and understood, by what is made.'—
The world of nature, being God manifest.—
Thus proven this question should forever rest.
Nor still exclude, in sheer absurdity,
The female attributes from the Diety.

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Making the Source of universal life
Inferior, by half, to that same life.
But such the darkening power of priestly art;
And such the nature of the woman heart;
She's slow to think the world is all astray,
On this, and kindred questions of the day.
What she desired offended nature gave,
And with that gift, the doom to be a slave,
Until the light of gospel truth should shine
Into her servile heart, with power Divine;
Until, in all the strength of Jachin, she
Should rise and slay her deadly enemy;
Should crucify original desire,
Baptizing "with the holy Ghost and fire."
The Cross of Christ; the risen Savior's life;
The 'sacrifice of husband, children, wife;'
'Of lands and chattels, selfish will and way;'
Such the baptism of the woman's day.
Away with cant; away with priestly guile;
Away with subtle reasoning's specious wile,
The gaud of vanity and lukewarm ease,
The damp of death o'er Zion, comes of these.
Be not deceived, we reap whate'er we sow
Whate'er we cultivate, we surely grow.
If light and life; a knowledge of the way;
A faith unshaken in the Mother's day;
A faith unshaken in her precious word;
In Zion's Order as the gift of God,
We cultivate; we've nothing then to fear;
Such consecration, brings the kingdom near;
But if instead, we lend a willing ear
To the seductive cry, Lo here! Lo there!
We're liable to drift, we know not where.

Union Village, O.

To the Memory of our Gospel Father, Elder JOHN B. VANCE.

By Fannie Casey.

At the close of the day in the quiet of evening,
Our father was called to his rest;
In death as in life he calmly surrendered,
As the voice of the spirit thought best.

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We watched by his side and prayed, "O our Father,
Wilt thou this sad cup pass by;"
But he whispered not one word of complaint,
As the messenger, Death, drew nigh.

He knew that the body, alone, could be buried,
While his spirit so happy and free,—
Would soar to the mansions of heavenly glory,
Where joy and rejoicing would be.—
He has met with the loved ones who've gone on before,
Their welcome, methinks I can hear,
"O come dearest brother, we've longed for thy presence,
Thy home and thy treasure are here."

"A crown of bright glory awaits thy sure coming,
And robes of pure white will adorn
Thy spirit made pure through deep tribulation,
As thou hast the burden and crosses well borne."
Our father, so loving, so kind and so gentle,
Has past from our sight here below;
But he will not leave us, his presence will cheer us,
And guide us wherever we go.

So firm and so loyal, unyielding in duty,
No matter though foes oft opprest;
He took for his guidance the will of "Our Father,"
And silently past into rest.
The aged well know of his justice and mercy,
The young, ah! how much they will miss
Their father and friend, their earthly protector,
Who shared in their sorrows or bliss.

Thy life, precious Elder, will be as a pilot
To guide us along the lone way,
Thy example of purity, virtue and truth,
Will be a sure guide from this day.
Though storms may arise and foes oft oppress us,
And sad seems the journey below;
We'll think of thy zeal and patiently bear it,
As on to thy home we may go.

Our Elder's not dead but only arisen,—
He's gone to a far brighter sphere,
Where he will await the day of our coming,
For that day, to many, is near.
Our holy pledge we now give, dearest Elder,

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To be true we ever will be;
And in that precious home of glory so bright,
We'll share of God's blessing with thee.
Alfred, Me.

[Published in the Humanitarian of January 1896, and re-published by permission. Ed.]

THE CHRIST IDEAL IN SHAKERISM.

No. 1.

By Paul Tyner.

Affection shall solve every one of the problems of freedom.
Those who love each other shall be invincible.
* * * * * * *
The dependence of Liberty shall be lovers.
The continuance of Equality shall be comrades. *Walt Whitman.*

IN the history of men and nations, every great step forward and upward is marked by an awakening of the human consciousness to higher and larger realization of truth and its demands on character and conduct. Involution of the Divine Spirit from above ever accompanies the evolution of material forms and conditions from beneath. We are drawn as well as pushed onward, and every advance brings us not only supremacy over the lower, but also strength and stimulus for fresh effort and still further endeavor. To the awakened and advancing soul, there are always more worlds to conquer. First in a single individual, thence rapidly spreading to hundreds and thousands, a new light shines forth, revealing at once the beauty of the higher, further ground, and the comparative depth and darkness of the lower path by which we have climbed.

The Shakers believe that there has always been, is now, and will continue unto the end (if end there shall be,) a divine force intelligently working in humanity to accomplish divine ends. Some special manifestation of this ever flowing God-force has marked the beginning of every great advance in human history. Abraham, Moses and Jesus, mark three distinct progressive cycles of revelation, each summing up the Law and the Prophets of all preceding dispensations and calling for the fulfillment of "every jot and tittle" of the old law in spirit and in truth, while at the same time revealing, in the new light of the latter day, new and higher standards of right, which all who could perceive were summoned to strive towards, if they would truly live.

Shakerism, in each of these cycles of the working of the divine *afflatus*, sees steadily enlarging preparation for the advent among men of human society organically divine. "The Christ Spirit," to the Shakers, means the Spirit of Truth, and while its openings into, and operations upon and through,

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Abraham, Moses and Jesus are believed to be especially connected and to have near and direct bearing on the evolution of humanity in the Western world, it is as fully recognized that the inspiration of such leaders in the East as Buddah, Krishna and Confucius, were similarly appearances of the Christ Spirit, having special reference to the special needs created by Oriental conditions and lines of development. That at bottom Truth is one, in all times and among all nations, is an axiom of universal acceptance among the Brethren and Sisters of the United Society of Believers in Christ, commonly called "Shakers."

A fourth cycle of divine illumination, it is held, was opened in the person of Ann Lee. In a very large and very true sense, Ann Lee, the founder of Shakerism, may be considered the pioneer New Woman. Nearly a century before our women pioneers lifted up their voices for woman's political emancipation, this Manchester blacksmith's daughter—this woman of the people—began a valiant battle for woman's moral emancipation. As the revolt of Luther sowed the seeds of American independence and the French Revolution, so the revolt of this simple and fearless daughter of God, this Anglo-Saxon Joan of Arc, against woman's moral slavery sowed the seed which the closing years of this century sees ripening into a recognition of woman's true place beside her brother in every field of human effort and advance.

When Ann Lee proclaimed the gospel of purity, she inaugurated the first really great woman movement. Her conception of the woman movement, however, was much larger than that of some of its later apostles. With the clearness of vision of a great mother soul, Ann Lee from the first perceived that the true woman movement must not be a sex but a *race* movement. She instinctively recognized the truth Walt Whitman sings:

> "Unfolded out of the folds of the woman, man comes
> unfolded, as is always to come unfolded."

So the truth she proclaimed and preached is the truth that shall make men free—men male and female, without regard to sex, race, color, creed or existing condition of servitude.

The millennium which Shakerism has in large degree realized, and to the fuller realization of which its history and its teachings point the way, is a social organism in which love shall be the supreme law, and the greatest good of every individual sought and found, as it can only be found, in the greatest good of the social organism, to be attained through absolutely unselfish unity of purpose and interest finding expression in highly organized, intelligent and harmonious unity of action.

It is only a truism to say that every human advance has been marked by a breaking of old bonds and the attaining of greater and greater freedom.

In Tennyson's dedication *To the Queen*, he pointed out the chief distinction of Victoria's reign when he wrote:

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"And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand and make
The bounds of freedom wider yet."

The successive steps in our growth and progress in art, science, religion, philosophy and government, may as a rule, be traced to movements often small in their beginnings, but gathering force and momentum as they grow, and finally moving on over all obstacles and opposition by the irresistible force of truth.

(To be continued.)

Correspondence.

[LETTER from a young Believer to an outside friend. "Out of the mouths of babes and sucklings thou hast perfected praise."]

MT. LEBANON, N. Y. MARCH, 1896.

DEAR FRIEND;—

"Life is real, life is earnest,
And the grave is not its goal,
Dust thou art to dust returnest
Was not spoken of the soul."

These words, from Longfellow's Psalm of Life, come to mind at this time, and I am impressed to write them.

It seems to me that a good, firm, strong faith in the immortality of the soul is essential to the happiness of our present lives. Never have I felt the land of spirits so near, never have I felt so close a joining to those who have gone on before us, as at the present time.

The Shaker life is in a great measure calculated to develop the spiritual and prepare souls for the work of higher spheres. This is indeed a holy and a pure gospel, evidencing by its fruits that it is of the Christ Spirit.

In your last letter you express much the same feeling which I entertained for some time before coming here.

You say you "would be glad to find your place in the world of usefulness, and that you feel like a stranger in a strange land." I remember how I longed to find some people with whom I could share the joys and burdens of life; above all I longed to find some cause worthy of my best efforts. Eureka! (I have found it.) Indeed every day that I pass here only increases my desire and determination to make this cause mine, to make myself worthy of so good and true a companionship. Life is now full of good things, not without its rough places to be sure, but so different from the lives of those who have no hope.

I feel quite an interest in your travel of soul, for so I must consider your present condition, and would be glad to extend a helping hand or do what is

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best toward bringing you to a state of rest and peace. Do you not think it would be well for you to investigate our life? There is room among us for every one who will come with a sincere desire for truth. Our gospel is no respector of persons, all are on a common footing, equality is one of our cardinal principles. This means quite a good deal, and I do not believe that any people can successfully establish a community home except on a religious basis. The spiritual gift must be uppermost, or the people perish.

In our life there is a cross to be borne against the carnal nature which we all have inherited, but once the separation from the world is made, and a real gift for the work is obtained, life becomes indeed a blessing. Our life also is necessarily a busy one as we have the material to maintain by hon est industry, but all things are made easy to those who have understanding faith. The real beauty in our home is that we are continually surrounded by those, who like ourselves are earnestly striving for the higher life, ever ready to sustain us in every good and noble effort. The only way for one to know the worth of this faith is to stop theorizing and come and live it. The world is full of theory concerning the Christian life with but few who are earnestly striving to put its principles into practice. I believe that nothing short of the genuine practical life, as taught and lived by the lowly Nazarene, will bring contentment to any in this sphere and everlasting joy to the soul in future states of existence.

You say you are troubled with the "blues." That is on account of your solitary life perhaps, and I know the companionship of those who have much faith and hope is a sure cure for that disease. Think the matter over and if you come to any decision, let me know.

I have no knowledge of the Colorado Co-operative Colony, but am convinced that all such enterprises have in the past proved futile when established on a purely material basis. Our people know from experience how hard it is to overcome the selfishness of human nature so far as to admit of a successful co-operative or communistic effort. As before stated, nothing but the true spirit of love and forbearance founded upon a life of absolute purity will hold together any Community.

With kind regards I remain sincerely yours,

EZRA J. STEWART.

SELF-CULTURE is intellectual, but never exalt the intellect above the moral principle. The first grand principle of intellectual progress, is to receive the truth no matter how it bears on myself. I must follow it no matter where it leads, what interests it opposes, to what persecution or loss it lays me open, from what party it severs me, or to what party it allies me.—*Dr. Channing.*

USE, with religious awe and reverence, God's holy name.

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THE MANIFESTO.

JUNE, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

April.

	Thermometer.	*Rain.*	*Snow.*
1895.	44.44	5 in.	0 in.
1896.	48.	1 "	4 "

Highest Temp. during this mo. 84 above 0
Lowest " " " " 18 " "
Number of rainy days " " 4
" " snowy " " " 2
" " clear " " " 13
" " cloudy " " " 11

C. G. Reed.

South Family.

May, 1896.

As this is a fine spring morning with a bright sky, bracing air and music of birds to be heard everywhere, we are induced to make you a brief call just to tell you about home.

Eldress Sophia Copley of Enfield, Conn. and Sister Martha Johnson of Hancock, Mass., favored us with a flying visit one day.

The home here is being improved by the removal of some old fences and the building of new ones; the orchards are being renovated, busy hands are trimming and grafting fruit trees; when you come this way, which we hope will be before long, you shall dine on the very best of fruits.

Poultry culture is an important and profitable item in the domestic economy. The industrious chicks deposited over two hundred and fifty doz. eggs the past mo. These hens are not April fools.

The dairy record for the last year records 3814 lbs. of the finest quality of butter in market.

Br. Wm. Thrasher passed his one hundredth anniversary April 11. He enjoyed hearing some articles that were written for the occasion. He is well and happy.

Genevieve DeGraw.

Shakers, N. Y.

North Family.

May, 1896.

THE unfolding of leaf and blossom and the reclothing of the destitute forms in the vegetable world with fresh and unsoiled garments, while beautiful to view and inspiring to contemplate, reminds us that now is the acceptable time in which the good seed should be sown and cared for if a harvest of those fruits which bring joy to the reaper is to be expected.

Action is at present the watchword on farm and garden, and the toilers are up early preparing the soil for the reception of the seed. The prospect for fruit in this section is very poor; many peach trees are frozen. April, while giving us a week of tropical weather, was devoid of those "April showers which bring May flowers" and at present writing we are greatly in need of rain.

We peruse with pleasure the Home Notes and have in mind some that we should be glad to see occasional communications from in that department. THE MANIFESTO is our interest, and prayer is sent forth that it may prosper, and may the spirit of the Comforter be with those who are directing its ministrations.

Hamilton DeGraw.

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Enfield, N. H.

May, 1896.

THE theologies of all ages have had a powerful influence in shaping the lives of humanity and advancing civilization. To-day we know that all things that tend toward the bettering of self-hood, or the advancement of society, are of God; and numberless are the influences that work for our general good.

Good literature, exhortations and prayers, are three great forces effectual in the degree that they inspire to moral activity and good works.

Shingle sawing and gardening, combined with the usual invasion of housecleaning are now in full operation, demanding consecrated hand service from willing laborers. As willing hands make light work, so genuine heart goodness is productive of results that bespeak a living christliness, by which human life is brought into rapport with the attributes of God.

> God, the beauty, wisdom and power,
> That governs this world of ours;
> Evolves the crude ore into the fine;
> Makes life sparkle of the divine.
> God, centered in spirits not of earth;
> Known in service of moral worth
> That tells for justice, wisdom and love
> Blending mankind with Christ above.
>
> *George H. Baxter.*

West Pittsfield, Mass.

May, 1896.

As we look around us we are led to think of the wonderous changes two short months can make. Fields that when we last called at the "Home Corner," were but white, frozen plains, are now teeming with verdure. The trees have exchanged their white garments for graceful and attractive suits of many colors. The birds have once more joined us, and the twittering of the sparrows, the chirping of the friendly robin, the piping of the bluebird and sweet melodies of the oriole, are heard from trees and hedges. It is indeed a pleasant change.

As the season for obtaining maple sap arrived, a season which has generally failed to receive a celebration in our locality, our young brother, Rudolph Kirsten became anxious to obtain some of the sweets, and in spite of many prophecies of failure, tapped fifty trees, and for two weeks obtained from them a good supply of excellently flavored sap, which after being duly subjected to the necessary boiling and purifying, gave as a result about twenty gallons of syrup.

Elder Louis, who has been spending a month at Florida, we were glad to welcome in our home once more, and we listened with interest to his description of the "Flowery Land," which has ever held forth so many inducements to the stranger, since the days when the search for the "Spring of Immortal Youth," was instigated.

Housecleaning is nearly completed. For several weeks the fever raged, each day finding some new place for an attack, and so continued until all places to locate itself were nearly exhausted when it moderated, and is now in a quiet state of convalescence.

Brother Ira, who though constantly employed with many duties still is ever ready to do an act of kindness, has furnished us a long hose which will easily carry water to every flower garden on the lawn, thus making the task of keeping the soil moist much pleasanter.

Fidella Estabrook.

Harvard, Mass.

May, 1896.

NATURE is now at her best. Fruit trees all in bloom, giving promise of an abundant harvest, if no cruel frosts nor blight disappoint us. Meadows and gardens are now suffering for much needed rain, as there has not enough fallen in four weeks to moisten the earth and the mercury for the week past has ranged from 70 to 90 deg. Planting and gardening are actively progressing, if we well improve the seed-time we may hope for an abundant harvest.

We have repaired and re-roofed some of our out-buildings, which has improved

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their looks very much. All our window sash are receiving a coat of paint. Our orchards have been under the hands of the pruners and cultivators.

With the life and activity of springtime may we not be unmindful to keep alive the true spirit of Christ's kingdom of peace.

Marcia M Bullard.

Narcoossa, Fla.

May 3, 1896.

OUR FRIEND THE MANIFESTO;—Sixty days without rain. Yesterday 1¾ in. of rain with hail. Eleven pines are in blossom. Trees by watering are in prime condition. The garden has taken on its summer rest. Cabbages, potatoes and beans remain to furnish our table. We have dug two wells into the quicksands about 9 ft. deep from surface, with curb ample to collect water. Br. Charles, who has been sick for the past week, is very much better. For two days and two nights he received heroic care and attention.

Elder Louis Basting visited and worked with us in the garden and on the hammock for one week, visiting the Big Dredge south of us and other places of interest and improvement. If it were possible for him to stay with us we should have been thrice happy. His mission could be felt if not spoken to the ear. May those penetrating x-rays of every good testimony find the shutter over a broken heart ever open, that they may permeate and mold anew our thoughts and affections, and may we carefully close our heart to every selfish feeling and cruel thought lest the impression taken be too deep to erase.

Florida.

Shaker Station, Ct.

May, 1896.

JESUS said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Why may we not have more of that rest, more of that joy? Why may we not even here breathe the pure air of heaven and be strengthened by the sweet songs of peace the angels sing?

Let us never be discouraged by trials. If we firmly resolve to subdue wrong we can do it. We should not be disheartened at slow progress, little by little great things are accomplished; "with truth for our standard" success will be be certain.

Avoid all that leads to sin, is a command of no small import. Nothing is more beautiful than purity, it was this that made our Savior's character divine.

It is one of our golden opportunities to be watchful and prayerful. Patient continuance in well-doing will be crowned with success.

The way of success is according to the commandment of God.

* * * * * * *

"The largest library is in Paris, the National, containing 2,200,000 volumes."

"The great bell in Japan is 24 ft. high and 16 ft. in diameter across the rim."

"Pekin, China, has the oldest paper, its age is one thousand years."

"The largest lemon was sent to market from Florida in 1888, it weighed 2 lbs. and 2 oz."

Daniel Orcutt.

Union Village, O.

May, 1896.

WE are being favored with some nice showers these times which is a blessing we have had to do without, for quite a long time. But Ohio can safely take the blame to herself for her scarcity of showers of rain during the last several years, for the good Lord and Father of us all, had provided a grand and sublime system of irrigation for his Ohio children, and it remained in active and successful operation for a great many years. At last the worship of Mammon, became the all absorbing interest of the inhabitants of our beautiful state. The Father had previously erected thousands and thousands of pumps of the most elegant structure

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capable of supplying the whole state with an all sufficiency of water. These consisted of beautiful trees scattered all over the land, from end to end of our beautiful state. Some of these irrigating machines were so efficient, that 1000 of them would carry into the atmosphere in one year, 7,000,000 tons of water. All this beautiful machinery of the Lord's planting, has been ruthlessly torn away, so we are now, and have been for several years, suffering for our lust and greed of the Almighty dollar, and we are so blindly infatuated by this sordid Moloch of selfishness, that we are making no provision for anything better by passing forestry laws for the protection of what few forests yet remain to us and the possible restoration once more, of our beautiful State, to her original moisture and fertility. History assures us, that millions of acres of land in Persia and China, once fertile as the garden of Eden, are now weird wastes of sand, on which not one spear of grass can be found and all from the ruthless destruction of the forests with which they were formerly clothed. Well! I suppose we must learn by what we suffer. Egypt and Algiers are rainless regions, but since the French have occupied the latter, they have sunk Artesian wells, and set out hundreds and thousands of trees, now they have several fine showers in a season and expect to entirely restore the country to a rich standard of fertility in process of time.

Well! we are all well and things are going at about their usual rate and the times are rather barren of incident. During the last winter a good deal of repairing has been done also painting and whitewashing. We have a grand prospect of fruit, if the frost will only let it alone.

We most earnestly wish THE MANIFESTO all possible success and the worthy Society and operators who print and conduct the same.

Oliver C. Hampton.

UNIFORMITY of thought makes an orderly intellect; uniformity of purpose a well regulated life. *C. C. V.*

[*We have received the parting blessing of a Brother in the faith who lived in the city of Philadelphia. He passed away on the 9th of last March, at the age of 57 years. Ed*]

TO THE DEAR BRETHREN AND SISTERS:—We are remembering with great pleasure the visit of Eldress Alvira to our family, and also the birthday of our blessed Mother Ann Lee, February 29.

To the beloved Editor of THE MANIFESTO we send hearty greetings and love for the many kind favors we have received. By this note I show my thankfulness, and not only for myself, but also our little family in the city of brotherly love, who have through your liberality been blest with copies, each month, of THE MANIFESTO. I also remember with pleasure, and in all kindness, my privilege to visit the dear friends at Mt. Lebanon, at Watervliet, and at West Pittsfield, in 1882.

Affectionately,

AUGUST MELTZER.

[The above was received in a letter written by Sr. Rebecca Jackson. In her letter she says that she shall visit the Community at Watervliet, N. Y., in company with another Sister on the 18th of May, and in all probability make it their home for the future. Ed.]

Mt. Lebanon, N. Y.

North Family.

May, 1896.

THERE is so much to write that is lovely and fair, That I scarcely know where to begin it, nor where It is best to conclude, but will keep to the rule That stands on the square of four fifties, nor let My words 'yond the Editor's limit to roam'Lest in future he begs me to keep them at home. Earth and air, sea and sky are in grand competition, Each seeks to be first in their beautiful mission, God might have created a handsomer sphere, But he surely did not, perfect beauty is here.

The spring work advances, and over the land The bountiful sower outstretches his hand, Already the sowing counts up by the score, For the Brethren have sowed forty acres or more. The Sisters are sewing a different way, With success that

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is sometimes as varied as May, For the nonce I'd suggest (as all house-keepers can) That our genius all follows the house-cleaning plan. So, in loving and blessing and helping each other, We find the true friendship of sister and brother, And over our home like an archway of gold The love of our Parents above we behold, This light and this love lengthening out like a chain Encircles us all from Kentucky to Maine.

Cora C. Vinneo.

A Tribute to the Memory of Elder

JOHN B. VANCE.

By Ada S. Cummings.

THE golden sunset's splendor,
With its rays so calmly sweet;
Settles down on all so tender,
When the day's work is complete.
And its radiant cloudlets, gleaming
As a beautiful, brilliant light;
Unfold the twilight's beaming,
Betokening the night.

Away in the glimmering brightness,
When its power enchants the soul,
We may see our father's likeness,
Where the rays of light control.
And there, through the golden beauty,
With the radiant spirit band,
We know he entered safely
The beautiful "Summer Land."

Ere the last, bright sunbeam fadeth
Shutting out the golden light,
We may catch a gleam of rapture
From our father's home, to-night.
We may peer beyond the cloudlets,
When the sun sinks in the west,
But the mystery we can not fathom
Of Eternity's sweet rest.

But we love to think of our dear one
Beyond the sunset land,
Arrayed in spotless garments,
With the purified angel band.
Beside the crystal streamlet,
Where the purest waters flow,
O there, at my life's sunset!
I too, would like to go.

And when the twilight deepens,
And Time's dark shadows fall,
May we all, like him, be ready
To obey the Reaper's call.
He responded to the summons
When his work below was o'er;
When he saw the golden beauty
That was gilding hill and shore.

He knew that angels waited
To bear his soul away,
Into the Holy City,—
Into the realms of day.
Now when the evening twilight
Comes flooding o'er the lea,
We'll think of thee, our father,
Immortalized and free.

Sabbathday Lake, Me.

In Memory of our Brother,

DAVID RAY.

By Hannah R. Agnew.

DEAR BROTHER, go and take your rest
On the immortal shore,
By all the faithful you are blest
Time's toilsome march is o'er.
Those worthy souls you love so well,
The guardians of your youth,
Who led you, we are pleased to tell,
In ways of light and truth,
Will greet you in that land of love
And make you welcome there
To join the angel host above
The joys of heaven to share.
We, in the varied walks of life,
Will miss our brother here;
His words and acts with kindness rife,
Did often please and cheer.
He lent a helping hand to all
Who ever sought his aid,
No matter whether great or small
If plans were rightly laid.
Here in the vineyard of the Lord,
Was faithful in his day;
His patient toil brings rich reward
Sufficient to repay.
Farewell, dear brother, till we meet
Again in heaven above;
Long in our memory we shall keep
Your kindly acts of love.

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As one by one, friends drop away,
Are we prepared to go?
The call will come to us some day,
But when, we can not know.
Again one more has gone before,
And left us, toiling on;
The moments fly, and passing by,
Say we shall soon be gone.
Mt. Lebanon, N. Y.

Sanitary.

DRUGS AND KIDNEY DISEASES.

PROBABLY the majority of people are not aware of the fact that the poisonous medicines taken into the stomach must be eliminated through the excretory organs, and chiefly through the kidneys. Many drastic drugs which are not at all unpalatable, and which can be swallowed easily in considerable doses and without disturbing the stomach, are extremely irritating to the kidneys, and much mischief is done to these important organs when they are required to eliminate, day after day, the doses of poisons swallowed with the supposition that they will somehow cure a chronic cough, a disordered digestion or a torpid liver. The continued use of arsenic for a skin disease, iodide of potash or mercury for some constitutional malady, or of simple chlorate of potash for a throat or bronchial affection, may be the means of setting up an incurable kidney disease.

The last named drug is perhaps particularly dangerous, because commonly regarded as harmless. It is extremely irritating to the kidneys as well as depressing to the heart, and many persons have doubtless been greatly injured by its frequent and long continued use.—*Selected.*

THE New York Papers tell us of a man who had become so hoglike that he ate seven pickled pig's feet at a single meal. In twenty-four hours he was dead from acute indigestion. No doubt the hogs rejoiced at such an act of justice.—*Temple of Health.*

MANY people, after almost gorging themselves with unwholesome food, will eat some luscious, healthful fruit right on top of it, and then because they are ill, will declare that fruit does not agree with them.—*Universal Republic.*

KIND WORDS.

"THE MANIFESTO is published monthly by the Shakers at East Canterbury, N. H. It is one of the best and cleanest monthlies published."—*Temple of Health.*

"THE MANIFESTO, a bright, fresh magazine published monthly by the Shaker Community at East Canterbury, N. H. For close and practical observations of nature's laws—for industry, sobriety and righteousness—for keen sagacity in detecting shams and frauds—for kindly brotherhood, fairness in criticism and withal, healthy, harmless and genial humor—commend us to the honest, thrifty Shakers."—*Word and Works.*

TEN persons were recently burned to death in Pachuca, Mex. They were condemned as heretics. The judge said he was acting according to the will of God, manifested to him in a vision.

Deaths.

Ezra Newton, at Harvard, Mass. April 23, 1896. Age 101 yrs. 1 mo. and 27 days.

The obsequies were more in the nature of a memorial meeting than anything else, where all the Brothers and Sisters gathered together in the common meeting place and paid their last tribute of love and respect to one who had been associated with the Shaker settlement for nearly half a century. A very interesting and extended account of the funeral services was published in the Worcester Telegram of April 27, 1896.

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written as to be very interesting and very instructive for all ages. Many other articles may be found in the Journal that will prove valuable to the Reader. FOWLER & WELLS CO., 27 East 21st St. New York City.

"HUMANITY" is a pamphlet of nearly 100 pages. It is said to be for the people now on the earth, and No. 2. of Vol. I., is true to that statement. The subjects treated are of interest to the general Reader and a copy is worth your perusing Published at Kansas City, Mo. 1215 Oak St. Price 5 cents.

HOW TO DISINFECT is a Guide to Practical Disinfection by C. T. Kingzett, F. I. C. It is a book of 96 pages and should be studied to know its real value. Price 10 cts. Published by The American and Continental Sanitas Co. 638 West 55th St., New York City.

Alaska needs no instruction as to the position of the New woman. "The woman in Alaska is the superior being, The child belongs to the mother's *totem* or clan, and if tribal war occurs, he fights on his mother's side." Thus writes Mary C. De Vore in an illustrated sketch of "Child Life in Alaska," in the SUNDAY SCHOOL TIMES of April 11, 1896. Mrs. De Vore, who was for some years in active mission work in Alaska, treats her subject in a vivacious and entertaining way, and manages incidentally, to supply her reader with a deal of information on all phases of Alaskan life.

Louisa M. Alcott is said to reveal herself in a most interesting way in a number of letters (written to five little girls) which are to appear in the April *Ladies' Home Journal*. These letters were written during the busiest period of Miss Alcott's life, and present a pen picture of the author drawn by her own master hand. In these she talks with singular frankness of herself, her work, her aims, her home, her spiritual belief, and of the influence that directed her to literature. She never saw any of her five correspondents, but their youthful frankness, intense interest in all her writings, and their love for the author and for the characters of her creations, impelled her to turn aside from her work and cares to find diversion in chats with such eagerly enthusiastic, admiring and sympathetic friends. Miss Alcott's first letter is dated 1872, and the others were written at intervals up to within a short time of her death.

"SCIENTIFIC DEMONSTRATION OF THEOLOGY, PROPHECY AND REVELATION." by H. B. Bear. This work, just from the press, is a pamphlet of 44 pages. Elder Henry says the book is designed for a text book and is a quick method to arrive at a scientific knowledge of the subjects.
Published by H. B. Bear, Preston, Ohio.

Colonel John J. Garnett, of the Confederate States Artillery, has contributed to the "Lee of Virginia" series now running in FRANK LESLIE'S POPULAR MONTHLY, a paper on "The Seven Days' Campaign near Richmond." It appears in the June number, and describes the second battle of Manassas, the first invasion of Maryland, and the battle of Antietam. The article is handsomely illustrated with battle scenes and portraits of General Lee, Stonewall Jackson, General Johnston and others. In the same number of the POPULAR MONTHLY is an interesting article about Sarah Bernhardt, "the Genius of Tragedy," by W. de Wagstaffe, with a number of portraits of the great actress in her various characters. Then there is a description of "The Ladies of the Harem," telling of their life, amusements, etc., and beautifully pictured. Other features are: An account of a visit to Dalmatia, by Robert Howard Russell; "In the Grand Canon of the Colorado," by Edith Sessions Tupper; "In the Land of St. Francis," Marie D. Walsh; an entertaining article on pistols and their early history and use, by John Paul Bocock; and the first installment of a new department for young people, containing a serial story by Horatio Alger, Jr, and a short bicycle story by Henry E. Haydock. Besides all this there are some excellent stories and poems.

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JULY, 1896.

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Books & Papers.

The illustrated "Lee of Virginia" series is continued in the May number of FRANK LESLIE'S POPULAR MONTHLY with a paper by Henry Tyrell, relating to General Lee's part in the momentous events of the years 1859—1862. These events include the John Brown raid at Harper's Ferry, the secession of the Southern States and outbreak of the Civil War, General Lee's resignation from the United States Army, and appointment to the command of the Confederate forces of Virginia, his campaign in the West, the establishment of Jefferson Davis at Richmond as President of the Confederacy, the first battle of Bull Run, and General McClellan's invasion of Virginia by way of the Peninsula and advance upon Richmond. Akin to this subject is a charming sketch written by Mrs. Jefferson Davis, descriptive of life in the "White House of the Confederacy" during the war. Mrs. Roger A. Pryor adds an interesting chapter and an exquisite portrait to her "Ancestry of General Lee." Other notable features of the number are the illustrated articles upon: "Cuban Noncombatants," by Frederick A. Ober; "The Prince of Wales on American Prairies," by Mrs. J. Leduc; "Sons and Daughters of Feudal Sires," by Mme. Barbara Mac Gahan; and "Vagabond Wanderings in Guatemala," by Thomas R. Dawley, Jr.

HUMANITY for June has for Frontispiece, St. King who contributes an excellent article on the interests of the people of the United States. The Unity of Law, By W. Benj. Putnam.

A Criticism by Bolton Hall and the same answered by W. Benj Putnam.

The Bible by R. G. Ingersoll. As it is, by Cyrus W. Coolridge. That Terrible Mortgage, illustrated Protection? illustrated etc, etc. Published by the HUMANITY Pub. Co., Kansas, Mo.

The enormous circulation of such a magazine as *The Ladies' Home Journal* can, in a sense, be understood when it is said that during the last six months of 1895 there were printed, sold and circulated over four million copies—(In exact figures 4,058,891.) Figures such as these give one some idea of the influence which may be exerted by even a single one of the modern magazines.

THE PULPIT for May accepts as its leading article a "Memorial Day Oration" by Major Wm. McKinley of Ohio.

Then follows a sermon on the resurrection. "But with what Body?" by Rev. Horatio Hodson. Episcopal.

"A Sermon to Young Men" by Rev. Richard Hooker, Protestant Episcopal.

"The Glorious work of the Y. M. C. A." by Rev. Theodore L. Cuyler.

"What God thinks of Man," by Rev. R. Lutherland, Presbyterian. "Gratitude for Past Blessings," by Rev Eustice King, Baptist.

Pub. by G. Holzapfel, Fredericksburg, Pa.

THE PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH, for June has returned to its former management, and to its former size. Its first article is the "Centenary of Horace Mann" by Nelson Sizer. Mr. Mann speaking of himself, says, "I have always been exempt from what may be called common vices. I never swore, indeed, profanity was always most disgusting and repulsive to me, and I never used the vile weed in any form. I formed the resolution to be the slave to no habit."

A New Discovery in Photography, by H. S. Drayton, with illustration of Prof. Roentgen, and also of William Crooker.

Hypnotic Experiment as proof of Phrenology, by G. Stirling Wines.

"Attitude and Expression," with illustrations is "for the purpose of convincing the reader, who has not given much thought to the matter, that a given attitude will be productive of impressions on others that may be favorable or unfavorable."

"Order, its uses and abuses," by Nelson Sizer.

"Baron DeHirsch," with portrait. "The Clayton Family" by Nelson Sizer, with illustrations.

SCIENCE OF HEALTH, etc., etc. FOWLER & WELLS CO. 27 East 21st St. New York.

THE JOURNAL OF HYGEIO-THERAPY, for May has a Chapter on the Science of Life, by T. V. Gifford, M. D. The subject of Hygiene in Relation to Food is fully discussed, and should be carefully studied.

The Science of Phrenology by Ella Young M. D. is one of a series of papers, read before a class at the Invalid's Home. Water as a Drink, by J. G. Starr, M. D. He says that the ideal water is that which is distilled. This is in fact the only pure water. Other valuable articles may also be found in this same number. Published by Dr. T. V. Gifford & Co. Kokomo, Ind.

A STUDY OF THE PENTATEUCH, by Rufus P. Stebbins, D. D.

The very word Pentateuch conveys a magic influence and we at once become interested in that portion of the Bible which has awakened so much curiosity among the readers of Biblical History. These five books of Moses have been assailed on one side by the religious higher criticism and on the other by those who believe fully in the "Mistakes of Moses," till hardly enough is left for a Sunday sermon.

The Preface to this little work has been written by the Publisher H. L. Hastings, and his thorough knowledge of the Bible, carries with it the assurance that we are receiving the best of evidence. He writes as follows—"The candid reader is thus advised as to what he will find within the pages of this book. He can read it for himself and thus verify the

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. JULY, 1896. No. 7.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

AUTOBIOGRAPHY OF CHAS. D. HAMPTON OF UNION VILLAGE, O.

NO. 6.

THE Washingtons, Jeffersons, Adams and Hancocks, and all those worthy and honorable men drank deeply from the fountain of this inspiration, and were influenced by the same army of spirits until they were enabled to do the will of God by establishing the first chapter of the rights of man, and liberty of conscience followed as an unavoidable result.

These important principles being settled on a firm basis, opened the way for minds of a peculiar bent to pursue the quiet tenor of their way unmolested by the tyranny of government, and had nothing to fear but the ignorance and avarice of their cotemporaries. Every important invention from a pinhead to the magnetic telegraph owes its origin to the kind assistance and patient labors of an invisible spiritual agency, to whose constant care and active exertions all these grand improvements and invaluable additions to human prosperity and happiness are indebted as much as to the human agency used by them in introducing the blessings enumerated to our immediate use.

This lower world being but the world of effects, and all causation having its origin in the Spirit world, as a world of causes, those immense improvements and many salutary changes in the moral and civil world are but patterns which are stamped on the minds of men, and then reproduced in material forms as representations of the beauty, perfection and usefulness of the substantial creations of that beautiful and splendid world of which this comparatively dark, mundane sphere is but an obscure shadow.

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To the natural man the Spirit world is a world of shadows, and the natural world, or material world round about him appears to be substantial. The truth is, the spiritual world is alone substantial and the natural world sustains a relation to it somewhat like the shadow of a tree to the tree itself.

The tree is material and the shadow a mere imponderable representation. It is known that the natural body is the shadow only of the spiritual man and that his spirit is the real substantial man. The body of itself is dead only as the living substantial spirit animates it, and gives it life and action. This is understood by the fact that when he puts off his mortal body, his spirit lays it away or leaves it as we put away a worn out garment.

Just so the whole Spirit world in relation to the natural, the one is material and perishable, the other substantial and durable, and when the man leaves the body, he leaves nothing but the body. Every spiritual faculty and sense with which his natural only corresponded, are taken with him and serve his purpose in his new and more perfect home. For instance his natural eye is now dim and sightless, the organ through which his spiritual eye conveyed true knowledge to his mind, and the substantial spiritual eye now looks out again in its proper order on a beautiful spirit, and substantial world where again he finds a charming view of mountains, rivers, forests and fields with hill and dale, and all the delight derived from an enlivening, stimulating prospect of which in this world he had seen the outlines in a lively shadow.

He finds now that his whole life had been spent in a world of shadows and that he has just reached a world of pleasing realites. His former friends are before him, clothed in the habiliments of spiritual life, the veritable and substantial entities identified,—the very essence of the parents he obeyed, the Brethren and Sisters with whom he lived in his childhood and youth and the friends whose company he had enjoyed in his more mature manhood.

Such are the views which my mind entertains of a future existence, and such are the views which first drew my attention to the Society of Believers. The spiritualism that is abroad in the world is doing much good. It is destroying the influence of a mercenary and aspiring priesthood, but the mediums often suffer and are often deceived by evil and designing spirits. And of the value of the communications both the mediums and their attendants are equally ignorant for want of experience, not having learned to discriminate between truth and error, between reliable and unreliable statements.

(*The end.*)

PROVIDENCE ordains storms, disasters, hostilities, suffering; and the great question whether we shall live to any purpose or not, whether we shall grow strong in mind and heart, or be weak and pitiable, depends on our use of these adverse circumstances. Outward evils are designed to school our passions and rouse our faculties and virtues into intense activity.

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(Read in our meeting for Soul Communion.)

ANGELS OF THE NEW DISPENSATION.

By Aurelia G. Mace.

BEHOLD we come!—Wafted upon the zephyrs from the Elysian fields we come unto you. Glory and brightness are in our wake and the beautiful rivers of heavenly love are rolling onward, deluging the land from shore to shore.

Home of the favored and the blest! Home of the pure and the true! We came unto you first,—we came unto you in the early dawn, when the birds sang of this New Hope from the tree tops of your lovely groves; the Hope that is now being established as a reality by the scientific researches of the day.

Search your records, for laid away in your archives are thousands of messages, words of prophecy, of love and of comfort, which we brought unto you, before we went abroad to do our work with the nations of the earth. We will come unto you again. In God's good time we will come.

Hush! Breathe not a thought of doubt while undergoing the throes of this mighty change. Not one jot nor one tittle of all that we have said unto you shall fail. Your banner shall be raised on high;—higher than ever before shall be thy standard, and thy victory shall be acknowledged by the nations of the earth.

Children of the New Hope, look well to the path in which your feet are found to be walking, for on the plain of nature is the home of discord and strife. We can never walk with you there. But in the bower of purity and spiritual life—you will find us. Here we will walk with you and talk with you and sing unto you the beautiful songs of the Redeemed among men.

Listen and you shall hear our voices. Come near unto us, and we will draw near unto you. We will feed you from our ambrosial stores and clothe you in fine linen, clean and white. Come unto us all ye that labor and are heavy laden and we will give you rest. Amen and amen.

Sabbathday Lake, Me.

PRAY WITHOUT CEASING.

By Fidella Estabrook.

PRAY with a spirit firm and true,
Pray with a resolute will;
Pray for a hope, a love divine
That will your being thrill.

Pray for a heart made free from sin,
Pray for a spirit pure;

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Pray for the strength and aid of God
That ever will endure.

Pray to thy God in the hours of need;
Pray on through sun or rain;
Pray to Him for a hope secure
And you that hope will gain.

Pray when fierce doubts do you assail,
And darkened seems your day;
He will an answer give to you
In his own better way.

"Ask, and ye shall receive" of Him,
"Knock," and the gates are ajar;
"Seek, and ye shall find him" then,
If true and sincere you are.

God is a refuge and strength to us;
A guide and a shield for all;
He ever has a listening ear
To hear his children call.

To Him in prayer we render thanks,
And they ascend above
To echo through the golden streets
The story of his love.

Hancock, Mass.

THE CHRIST IDEAL IN SHAKERISM.

No. 2.

By Paul Tyner.

AS yet, Ann Lee's fame is confined to the records and traditions of a small and obscure sect. She does not live in history; her life and her deeds have not found place in song or story. No glowing canvas pictures the splendid drama of her labors for humanity; the histrionic stage has not yet given or received lustre from the reflection of her heroism; she is not among those to whom an admiring world pays tribute in enduring marble and bronze.

Time will come when Ann Lee's name will be placed on the roll of liberty's champions, foremost among the lovers and leaders of men,—with Luther and Bruno, Savanarola and Knox, Cromwell and Hampden, Washington and

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FAMILY DWELLING.—UNION VILLAGE, O.

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Jefferson. Dazzlingly dramatic and romantic as was the brief career of the Maid of Orleans, it is only now—five hundred years after she saved France and was burned at the stake—that her glory is finding fitting recognition in art and literature. So Ann Lee is in very good company and can afford to bide her time. Meantime, her fame is secure in the hearts of generations of followers, who lovingly give her the title of "Mother," and her monuments may be found in nearly a score of thriving communities of robust-souled, pure-minded, clean-handed, earnest, diligent, loving men and women, who having lost the life of worldly strife and illusion, have found a higher life in the strength and peace of "Mother's Gospel."

Nearly eighteen hundred years had passed since Jesus preached the Gospel of Love on the shores of Galilee, and the whole civilized world claimed his name and professed to follow his teaching, when this illiterate Manchester factory girl commenced her mission.

It began with a personal experience, not uncommon then (we may hope it is at least less common now,) an experience the pathos and tragedy, horror and shame, of which perhaps only a woman can entirely understand. While still very young she was married against her will to a man much older than herself, a blacksmith like her father, and, like her father, or any other average good man of that time, incapable of understanding that reluctance on the part of a good wife to be at all times "subject to the desire of her husband" could be anything but a foolish fancy,—or worse—unreasonable, undutiful, and unbiblical rebellion against the lot to which it had pleased God to appoint her. In this view, it must be remembered, they were sustained by Church and State, although the law restrained the husband from reducing his wife to due discipline and submission with any stick larger around than his thumb! To be outraged with impunity, to submit body and soul to the pleasure and passion of her husband, was the wife's accepted condition, against which she might not even allow the protest of her woman's nature to find voice, without incurring the shame and ignominy of being regarded as undutiful and "flying in the face of Providence."

The tragedy of Ann Lee's loveless marriage is briefly, but all too eloquently, told in the simple record that "she bore four children, all of whom died in infancy." Thousands of women, millions of women, had suffered in the same way before Ann Lee, and millions since have suffered like torture and agony and shame. This grim and ghastly subjugation and slaughter of the mother sex, and so of the race, is still going on among us in every country of Christendom, and is hardly less flagrant and frequent among the rich and favored than among the poor and unfortunate.

Ann Lee was the first woman who overcame the awful social pressure upon women to suffer and endure in silence, resigning themselves to propagating a race conceived in lust and slavery. Resolved to rise against this infamy, not for herself alone, but for all her sisters and her brothers as well, her soul

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sought the salvation of the world. Out of the crucible of suffering and out of the fires of struggle, her great soul rose purified and resplendent, as pure gold out of the ore that is crushed by the refiner and tried in the furnace. She wasted no time in weeping over her own hard lot; her personal pain and sorrow were not allowed to absorb and consume her. We are told that in her twenty-third year (probably soon after the death of that fourth child,) she came under the influence of a little society of people called the "Shaking Quakers," a spiritual band founded in England early in the eighteenth century by a few scattered French exiles, known in England as the "French Prophets" and in France as the Camisards. The burden of their message and teaching was: "Repent! Confess your sins and amend your lives, for the Kingdom of Heaven is at hand!"

Serious and thoughtful, even in her childhood, and always subject to deep religious impressions, often taking the form of heavenly visions, she early realized that her sins were the sins of the world—the world's sins hers—and this conviction caused her such travail and tribulation of soul that she spent many sleepless nights in laboring with her mind and crying to God to open some way of salvation. As she herself has related:—

"Many times when I was about my work, I felt my soul overwhelmed with sorrow. I used to work as long as I could keep it concealed and then would go out of sight, lest any one should pity me with that pity which was not of God. In my travail and tribulation my sufferings were so great that my flesh consumed upon my bones, bloody sweat pressed through the pores of my skin, and I became as helpless as an infant. And when I was brought through and born into the spiritual kingdom, I was like an infant just born into the natural world. They see colors and objects, but they know not what they see. It was so with me; but before I was twenty-four hours old I saw, and knew what I saw." ("Ann Lee: A Biography," page 135.)

Crying earnestly and incessantly to God to show her the cause of man's loss, and to open to her understanding the way to his redemption, "Mother Ann" was thus wrought upon for a space of nine years. During this time, however, she had intervals of release, in which her bodily strength and vigor were marvelously renewed and her soul filled with divine visions and revelations.

She became a leader in the little society, greatly enlightening the minds of its members and strengthening their faith by her testimony. Thus was she prepared for the great revelation on which was based Shakerism and that Christ Ideal that was to redeem the world.

In the year 1770, while Ann Lee was imprisoned in Manchester on account of her preaching of repentance and righteousness, she believed that Jesus came to her, as He had come to the disciples after his Resurrection, to Paul on the road to Damascus, to Swedenborg when his spiritual vision was opened concurrently with his attainment of "a new manner of breathing." Jesus the undying Man, came to Ann Lee, as He has come and will hereaf-

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ter come to every man or woman whose consciousness is prepared to receive, assimilate and transmit even the smallest further comprehension of that grand mystery by which the Oneness of Father and Son, of God and Man, was made manifest in the flesh, and every enemy, even Death, that last and most terrible, was vanquished. Jesus, who had never been very far away from her and who,—flesh of our flesh and bone of our bone, One with the Father only through His Oneness with us,—has never been really absent from any of us, however much our eyes may be blinded to His presence,—this same Jesus visited Mother Ann in prison. He conveyed to her mind with clearness and conviction that measure of Divine Truth embodied in the Christ Ideal which her consciousness,—developed as it had been by sin, suffering and aspiration,—was enabled to grasp and pass on to her fellows. She was permitted to see in clear and open vision, she tells us, the root and foundation of human depravity, "the very act of transgression committed by Adam and Eve in the Garden of Eden,"—which we may, in the light of later development, take to mean that her mind was opened to the fact that all the ills that flesh is heir to, all the vices and crimes that afflict humanity, disease and death itself, may be traced to selfishness, and mostly to that form of selfishness called lust; to the man's subjection to his will and pleasure, by brute force and not by love, of the woman on whose perfect purity, through perfect freedom, the very life of the race depends.

Ann saw and understood this plainly, since it was through this subjection that her own womanhood had been despoiled and defiled,—and, seeing this, it is not to be wondered at surely that she saw nothing more. To her literal mind, what more there was to be shown—the more known to Shelley and Godwin, and Mary Wolstonecraft—would have been incomprehensible and confusing. It was as essential to the success of her great mission to humanity that she should not see all, as that she should see and feel what she did with all her heart and all her mind and all her soul. To her this was the basis of the existing social system; it was what her husband called *love*, what her father and her mother and brothers and sisters upheld, what the law allowed and the Church sanctioned. She had never known any other sort of love—never known real love!

Ann Lee went forth from prison filled with the godlike resolution to give her life, at any and all costs, to the one glorious cause of man's redemption. Thenceforth she lived only to bring sinners to a realization of their sins and to lead them through the gate of repentance into the regenerated life of the purified and the free.

The intrepid Joan of Arc went forth at the head of her defeated and discouraged countrymen to meet the victorious and confident armies of the invaders; but she had at her back the king and the people of her native land and their recognition that God was with her. Picture to yourselves the magnificent courage, the unfaltering faith, the sublime heroism of this one poor

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English woman, as she went forth to battle for the freedom of the race against an institution guarded and upheld by the banded forces of the civilized world. Truly, she had to contend, not merely with the armies of a foreign enemy, but with the far more formidable foes of her own household. Ignorance and prejudice, law and custom, property rights and vested interests, the passions of the mob, the scorn and oppression of the powerful. Aye more, she was called to do battle with the principalities and powers of darkness. But she had seen the Master, had received her mission, knew God was on her side, and was not afraid.

In preaching the gospel of purity, she thereafter delivered her testimony against lustful indulgence as the source of all human corruption and misery with a mighty spiritual power. The little flock of Shaking Quakers who now called her to their leadership and lovingly hailed her as "Mother Ann," were strangely stirred in their meetings, singing, dancing, shaking and shouting, speaking with strange tongues and prophesying. All the gifts of the spirit known in the Pentecostal Church were manifested by them and were continued increasingly until the full establishment of the church in America, as indeed, they continue among her followers to this day.

During the next four years she preached in England, and with her followers was repeatedly mobbed and imprisoned. Once she was put on trial before an Ecclesiastical Court charged with blasphemy, and threatened with branding on the cheeks and boring of the tongue, if she did not justify her claims to spiritual gifts. The learned divines who constituted her judges testified that she spoke with strange eloquence for four hours of the wonderful works of God, strengthening her arguments with quotations from the Hebrew and the Greek scriptures, from Latin, French, Italian and Spanish authors, and discoursing fluently in every ancient and modern tongue known to them, and in many they did not know. She was acquitted by the Court; but this verdict only enraged the waiting mob, who cried out for her death. Taking Mother Ann with three of her followers to a field outside the town, they bound their limbs, and pelted them with stones. To their consternation, not one of the stones they cast hit the mark, and in the confusion that followed their design was abandoned. While the people were throwing stones, Mother Ann's soul was filled with love and she felt herself surrounded by the presence of God. "I knew they could not kill me," she said, "for my work was not done!"

(To be continued.)

THE greatest men are the most believing; to believe only what we can understand, or what meets our present views, is infatuated foolishness; for no man starts in life with full views; while the higher he mounts, the wider is the horizon.—*G. Dawson.*

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REMARKS OF MOTHER LUCY WRIGHT.
NO. 2.

HOW much easier it is to live in a cheerful, joyous spirit which is refreshing to both soul and body, than to let a heavy, moody feeling prevail. It is so easy and so clever to be good, that we will be good, but it is so repulsive to be bad, that we will not be bad." Then in the tenderness of a Mother, she dismissed us, saying, she should not dismiss us from being good.

If all realized their faith and privilege, it would be easy to feel thankful; but there is so much darkness, it is difficult to penetrate it. There is a pleasant way to be thankful, that is, to be humble. If a soul really feels humble, and realizes the tender mercy of God, he will be thankful. A great deal of darkness comes from an unreconciled mind. Some persons feel that they are above the simple ways of being and doing good. The gospel is meek and simple, and none are too old or too young to serve God.

Brethren and Sisters, we wish you to keep in remembrance, that the gospel is ever new, it will not grow old neither will it fade away. All who are faithful to take up their crosses against the undisciplined rulings of the mind will feel, increasing satisfaction in the newness of their lives. To attain this, we must maintain the union of the Spirit, in the bond of peace. There must be union in the Spirit, Brethren with Brethren, Sisters with Sisters and Brethren and Sisters together. Short of this, the gospel is not fulfilled in its requirements. Those advanced in years need the gospel of our Savior as much as those of younger years and the young as much as the aged.

When we feel unhappy and unsatisfied in our desires we should examine our hearts, to know if our minds are subject to the spirit of God in all things. Mother Lucy felt great anxiety that Believers realize the great privilege which is theirs, to live a life of holiness unto God, and the merciful way in which they rest compared with the people of God, in past ages. She often exhorted us to maintain our faith with integrity for, said she, you are under binding obligations to keep unbroken your covenant with God and with each other. It is your duty to set a godly example before those of less experience in ways of virtue.

How do we expect to reach Heaven, or to gain our salvation? There is so much to take up the mind and lead it astray, that it seems almost impossible to find God on the earth. We plunge into the business of life, and our whole being becomes so engrossed in temporal things and the cares of this world that we can hardly find time to think of our souls. The time however will come, when we must give an account of our stewardship. May we all so improve our day that we may do it with joy and not with grief.

Mother Lucy exhorted us to a greater degree of thankfulness. We certainly have great cause to be thankful above all creatures, and are accountable to God for these blessings we enjoy. If we are unthankful for our daily

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and abundant blessings, we are not followers of Christ. The spiritual and temporal blessings which we enjoy are the gifts of Heaven to us, we can not call one of them our own and we are not certain of them from day to day.

Those things which the earth brings forth are of the earth, and will yet return to its own. We can not make one plant grow though we sow with great care; it is God who giveth the increase.

It is our duty to humble ourselves in the sight of God, that our judgment may be taken away. Let the soul seek God's mercy in humiliation before it is too late, and while we may be heard; if we are not humble and cry to God in our need, we may yet cry and not be heard. If we trust to our great privilege and experience, we trust in something which will fail us. Remember a haughty spirit goeth before a fall.

I hope we shall not be unthankful in the midst of plenty, with a fullness of spiritual and temporal blessings on every hand.

Many precious promises are given to the faithful. Some, being darkened, think that the gospel is not sufficient to save them. The gospel is not at fault, it is sufficient to save every soul that will obey it. If we obtain the precious blessings that are promised to the willing and obedient, we must gain them. We make our heaven. All who are true will realize the blessing of God. God forbid that we glory, save in the cross of Christ.

We must be what we profess to be, and profess to be what we really are. Do not glory in a profession for it will not save you. We shall appear just what we are when we enter eternity.

Mother Lucy seemed to feel great anxiety for the children. She would often speak of the great responsibility their guardians were under to care for their daily welfare, their protection; the example before them, the language used to them; all this should be the burden of those who care for them. She would speak particularly to the children and youth, saying, "You are young; your youth is the best and easiest time for you to learn to serve God. I wish you could realize this. I pray for you often for I feel the burden of your salvation, and desire you to live a life of uprightness. Those who are called by the good Spirit in their youth should often return thanks to God that they are thus noticed of their heavenly Father. If you do not want to do wrong, then you will do right, for the master we love, we serve.

The gospel requires no more than is just, and you must part with all that is contrary to its requirements. I do believe that every one who can sense it will be thankful that they have found the blessing of God that will separate them from all evil and make them acceptable before God. Love begets love. I have that love for poor, lost souls that I would suffer in their stead, if this were possible. If we love the gospel we shall obey it, and if we truly love God we shall serve Him.

(To be continued.)

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THE MANIFESTO.

JULY, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

May.

	Thermometer.	*Rain.*
1895.	57.35	3 in.
1896.	61.71	2.25 "

Highest Temp. during this mo. 86 above 0
Lowest " " " " 38 " "
Number of rainy days " " 6
" " clear " " " 11
" " cloudy " " " 14

C. G. Reed.

North Family.

June, 1896.

I ASK the pleasure of a visit with dear Brethren and Sisters to whom my mind goes out in loving interest.

In the growing west, the sunny south, and the rugged east, there have been homes reared by consecrated toil; may these be sustained and kept inviolate, by those who hold the sacred inheritance.

Purity of life, honesty integrity, and non indebtedness in business relations with the world, these are the strongholds of Christian Communism. Without close adherence to these, there comes loss and failure.

Under good Br. Levi's supervision and thoroughness the farm is regaining its fertility. Rye and oats, of which many acres are planted, are looking splendid. Brother Ezra and the boys keep the gardens in good condition.

The stock are well kept and the young fowls are growing finely, but one chick lost out of a hundred hatched.

We fear a meagre supply of small fruit this season; no sweet cherries or plums, but few pears and quinces, apple trees blossomed full, and fruit has set nicely. Our blackberry patch looks as though a fall of snow had settled upon it.

On the afternoon of the 3rd inst. there was a school picnic in the orchard by the school house, to which all were invited.

Sr. Grace Brown, the teacher, arranged an interesting program. The young people played games, and at six p. m. refreshments were served. The time passed pleasantly until seven o'clock, when the company dispersed.

Martha J. Anderson.

Center Family.

June 11, 1896.

WE repeat the same old story of very dry weather. In this section we consider the drought for the past two months to be unparalleled for the season of the year still the crops are looking finely, taken as a whole.

Cherries, pears and plums will be almost a total failure; where we have had a hundred bushels there will not be five. The strawberries are coming in nicely.

Since our last Home Notes we have taken in a young man on probation and we hope he will do well. Ministry returned to their Central Home two weeks ago yesterday. Health of our people pretty fair.

Timothy D. Rayson.

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Shakers, N. Y.

North Family.

June, 1896.

THE month of roses has arrived and is refreshed by beautiful showers, the last day of May giving us the most abundant rain that we have had since the advent of warm weather.

The warble of the birds is music that to one whose interior life is rightly attuned gives tones that are free from discordant vibrations and cause us to feel that they are the earthly counterpart of the music of the spheres. As we write we hear the cheerful notes of a pair of Orioles that have nested in a tree near our window and of our summer birds they can be classed with the most useful as they are great destroyers of injurious worms and insects.

We may have placed our anticipations higher than at present can be realized, but when we read of those heretical burnings we could not help asking, can it be possible that the closing years of the nineteenth century is to witness the revival of that monster of theological bigotry and it has again showed its form!

The destruction of life and property that has lately been caused by those devastating storms that have swept over different sections of our country, causes our feelings to go out in sympathy for the afflicted, and thankfulness that we have been protected.

Hamilton DeGraw.

Enfield, N. H.

June, 1896.

NOT in the recollection of the oldest members of our Society has there been such a confluence of unwelcome life, as was manifest in the unfolding foliage of our fruit trees and shrubbery this spring. Woven among the leaves and blossoms was the vail webbing of the insect commonly called the apple-worm. Appearances indicated they had come to stay, but some of us thought otherwise. Accordingly, with poles, tar and kerosene oil, fourteen Sisters and four Brethren invaded their chosen homes making sad havoc, not only of their nests, but of themselves also. How they regarded our intrusion will never be known: possibly they look upon us in the same light that the poor Armenians do the cruel Turks.

We were able to combine much pleasure with our disagreeable business, that of partaking of our dinner and supper at the sugar-camp, where two hundred and forty-two gallons of syrup was made the past season. The loftiness of our position which gave us an excellent opportunity to view the picturesque landscape about us, which, inspires the mind with a love for the Infinite goodness of our Maker and when incorporated into the characters of human beings, broadens and strengthens the intellectual faculties, and transmutes all low instincts into spiritual forces that deify life, and cause the soul to worship only at the shrine of its ideal Spirit of truth and holiness.

George H. Baxter.

Sabbathday Lake, Me.

June, 1896.

THE beautiful month of June has rolled around with its warm days and bright sunshine. May was cold, with very little rain and the hay crop will no doubt be light as the grass, at this writing, is indeed very thin and short. Many of the farmers in our vicinity are planting large fields of fodder corn to feed their stock on another winter.

Some of the Brethren have recently completed sawing about sixty M. shingles, while others were engaged on the farm and garden. Sisters have about 1000 ft. of sweet peas now under cultivation.

On the 5th inst. the Brethren and Sisters of this place visited the "waste places of Zion" and made them beautiful by picking up and taking care of the debris and at noon we had a fine picnic dinner, served under the shady trees at the North end of our brick dwelling. This had been

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planned as a Decoration day celebration, but the rain prevented, thus the postponement.

We are anticipating a pleasant visit with good Father Abraham Perkins and our beloved Editor of THE MANIFESTO Elder Henry C. Blinn.

Ada S. Cummings.

[*Elder Louis Basting who has been on a visit to Florida writes,—Ed.*]

DEAR——;—The Believers in that state are pleasantly situated by the shores of the lake, and the location is very healthful. The house of course, is in an unfinished state but quite comfortable. It serves its purpose as a temporary habitation quite well.

The permanent dwelling is to be erected upon a ridge about two miles or more from here. This ridge is covered with a heavy growth of trees and underwood. The work of clearing it has been started and is quite heavy work. The soil is rich and the new railroad is to come within one mile of the place.

It is really astonishing to observe the amount of work these few Brethren have accomplished in one year's time. None of them have been sick at any time, and they are living very well. Their table is profusely supplied, chiefly with productions of their own. Something is growing ready for use the year round. They had everything to learn;—the nature of the different soils and the best season to plant the different fruits and vegetables.

It seems to me that Florida is a land well suited to people of moderate expectations and who are willing to work and earn their support. The land is cheap and the taxes very low. In Hancock about $1500 are annually paid for taxes, here they are less than $20. And then there is a glorious climate whose value can not be estimated by dollars.

Fish can be had in abundance out of the lake. Calla lilies are blooming now, April 16th, out of doors. The lake water is quite pure and good to drink. The well water has a slight sulphurous taste, like a medicinal spring. I like it, while many people prefer rain water. Dairying can be made a source of profit here, but the chief source of income will be from fruits and vegetables. The finest hotels are located in Florida, where the Sisters would probably find a market for their fancy goods.

There is talk of having a wind mill to pump water from the lake for irrigation. I have helped the Brethren some about gardening and grubbing, and feel decidedly better than when I left home.

Of course there are some unpleasant things to be met with here as well as anywhere else. There are alligators and snakes and mosquitoes, and the half wild pigs may bring some fleas. But these can all be controlled. The Shaker domain extends over twelve square miles of land, not including the lakes. So the residents, present and prospective, have plenty of room. Your Brother,

LOUIS BASTING.

A FEW DAYS FROM HOME.

June 25, 1896.

ELDER braham Perkins and the writer left home on the 10th inst and taking the cars at Lakeport, a distance of fourteen miles from Shaker Village, found ourselves before the close of the day in the old city of Rochester, N. H. The Wrisley Hotel was accepted as our home during our sojourn, and the attention and care afforded us was very pleasant.

From this place we take the cars to Alfred, and were very kindly met at the station by Elder Henry G. Green. From this station to the Shaker Village was a pleasant ride of two miles, but for a short distance was fearfully near the Railroad.

The home of the Alfred Believers is on the western hill-side, and the view of the surroundings can but make all hearts glad, as does most of the scenery of our New England states. The highway passes through the village from south to north

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and the larger part of the buildings are on the west side of the road.

All the buildings situated near the highway are painted white and trimmed with green blinds. Those more distant are of a darker shade. The farm at this place is hard to till on account of the liberal supply of granite boulders that have been strewn broadcast throughout this section.

A nice herd of stock is kept at this place and most of the milk is sent to the station every morning. A silo of more than 100 tons is one of the progressive features of the New England farmer, and we were interested to hear the Br. Herdsman say that it was highly appreciated. Very handsome cattle with white faces are the most common, and one farmer who was driving a pair of steers through the village, invited the Brethren to come out and see his beauties.

At the dairy we saw a large separator and a barrel churn. The machinery was operated by a gasoline engine the whole management of which is under the charge of the Sisters.

A visit to the school-house was very pleasant and Eldress Fannie very kindly gave us every attention. The pupils are amply supplied with every convenience for an education and all encouragement given to promote their progress. The blackboards were large glass plates, held to the walls by suitable frames.

The great variety of fancy work manufactured at this place makes a beautiful exhibition, and many trips to the White Mountains and to the Hotels at the ocean resorts are required to make the desirable changes, that convert these treasures into gold and silver.

A ride around the Massabesic Lake, with Elder Henry afforded us a rare opportunity of seeing more of the beautiful landscape. A drive to the village of Alfred also afforded us the privilege of visiting the new Court House. We were met very pleasantly by several of the officers present and many pages would be required to illustrate the beautiful rooms through which we were escorted by the very polite and affable janitor.

After a visit of three days with our beloved gospel friends, through whom we shared many blessings and every attention of gospel care, we were taken in a carriage by Elder Henry, a distance of 18 miles to Old Orchard. Here we make a tarry of one day.

On the 18th we reach the station at New Gloucester, a distance of six miles from the Shaker Village. Elder William Dumont is at the station with a carriage, and we are soon on the road to his beautiful home,—on the hill-side, at the foot of which on the east is that lovely sheet of water that bears the name of Sabbathday Lake.

The farm at Gloucester is easy of cultivation and makes ample returns for all the labor bestowed upon it. The family garden is on the hill-side west of the Village in which may be found a liberal variety of food plants, and all under good cultivation. At the north end of this same enclosure, the Sisters have about 1000 ft. of sweet peas, and also a large variety of other flowers. The larger part of these flowers are arranged into pretty bouquets and sold at the Hotel at Poland Springs, which is some three miles north of the Shaker Village.

The Believers at this place have a beautiful brick dwelling which is very handsomely finished and furnished from attic to cellar. A tank holding some 500 gall. is in the attic and amply supplies the whole house. A steam engine of six horse power carries the machinery that is used in the laundry and essentially reduces the burden of washing.

A visit to the barn shows readily, the attention that is given to the stock and the care and kindness that holds rule over the dumb animals. Every Shaker Village should be a "Band of Mercy" and all the creatures should be treated with great kindness.

An hour spent at the school-house was a season of much interest and the recita-

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tions and singing by the pupils afforded much satisfaction.

On the highest point of land near the Village, the Brethren have anticipated the finding of a better supply of water for domestic purposes. Machinery for drilling a six inch hole is in operation and they have already reached a depth of 30 or more feet, but as yet no water has been found.

We visit the glass house and see some beautiful plants. The building of the frame, furnace and chimney are wholly the work of the Brethren. It is about 60 ft. long and 15 ft. wide.

A visit to Poland Springs with Elder William gave us the pleasure of seeing that wonderful health resort which accommodates not less than 500 guests. The water at this place is said to be—pure—and this with the beautiful surroundings is quite enough to inspire health in those who are privileged to reside in this mountain home.

The Main State Building which was erected in Chicago at a cost of $18,000 has been safely removed to Poland, and again rebuilt, and now contains a beautiful Library, a room for mounted botanical specimens that are to be gathered within a distance of three miles from Poland Springs. An art gallery will in the near future be one of the choice attractions and the workmen were already engaged in the work.

Through the kindness of the proprietors we were escorted over the "Poland Spring House," and the journey fell but little short of a trip to "Wonderland." The beautiful dining-room for the guests, a smaller one for the little folks, and then another as neat as a parlor for the large company of workmen, and of this class there were but a few less than one hundred. We passed through the laundry and ironing rooms which are amply furnished with the best of machinery, and with the best of workmen,—then through the bakery and cooking department, where the men and women were arrayed in garments "clean and white," and had it been ascension day, we might have thought they were preparing to reach their mansion in the skies. Mr. Edward Ricker very pleasantly took us under escort for a short time and pointed out many things of deep interest, but it would require pages if we were to relate the one half we saw while on our visit to Poland Springs.

On our return to the little family at New Gloucester, we again enter the loved circle of our gospel relation, whose interest and whose cares and burdens are shared by our whole Community.

In the temporal and spiritual blessings our union was with all that adds new life to make of us a Brotherhood and Sisterhood that are working for the good of humanity.

Henry C. Blinn.

Sanitary.

MILK AS A DIET.

A MEDICAL man expresses the belief that a person could live for any length of time and take heavy exercise all the while on no other food than sweet milk. His conviction is the result of personal experiment. He wanted to establish the fact that persons convalescing from sickness may grow stronger with no other nutriment than sweet milk, and that they are not obliged to take "something solid" to eat, as so many people imagine. He holds that many a convalescent has gone into his grave as a result of overtaxing his weak stomach by putting "solid" food into it; and he maintains that the old belief as to bread being the first essential of human life is shown by his experiments to be erroneous. His test was to live thirty days with only sweet milk as a nourishment. In the whole time he lost five and a half pounds in weight, but no strength. He even attributes the loss of weight to the warmth of the weather and to excessive exercise on the bicycle and the daily manipulation of sixteen-pound

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dumb-bells and other heavy weights. He took more exercise than usual, in order to test the thing fairly. On the seventh day of the experiment he ran several fast races with a skillful runner, and was beaten in each race. On the thirtieth day he again pitted himself against the same runner and did the best of the racing, which certainly would tend to confirm his statement that he lost no strength during the thirty days' test. He drank four pints of milk daily for the last week. He thinks a healthy person should take about five pints of milk daily when no other food is being taken. His practice was to drink milk at intervals of two hours during the day, commencing at 7 o'clock in the morning and continuing until 10 at night. After that he would take no more until next morning.—*New York Commercial Advertiser.*

FRYING, by which is usually meant the fashionable process of preparing food in fat and grease is always objectionable. In general, we cook too much and cook erroneously. Seasonings for food if applied at all, should never be applied till the food is on the table.

There is a good story told of a foreigner at a table in New York, one man had besprinkled the plate of meat with pepper, saying,—at the same time, "I take it gentleman, you all like pepper." Another added some mustard with the same assurance and the same remark. The foreigner, not a little vexed, took out his snuff-box, and in his turn sprinkled its contents on the food, saying.—"I take it gentleman, you all like snuff."—*Dr. Alcott.*

[Contributed by J. Sullivan Wright.]

WHICHEVER WAY.

WHICHEVER way the wind doth blow
Some heart is glad to have it so,
  Then blow it east or blow it west,
  The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
  But leave it to a Higher Will
  To stay or speed me,—trusting still
  That all is well, and sure that He
  Who launched my bark will sail with me
  Thro' storm and calm, and will not fail,
  Whatever breezes may prevail,
  To land me—every peril past—
  Within His sheltering heaven at last.

Then whatsoever wind doth blow
Some heart is glad to have it so.
  And blow it east or blow it west,
  The wind that blows, that wind is best.
  —*Woman's Record.*

"IT is all-important that you speak the truth when you do speak, but the fact that it is the truth which you speak is not the only important factor in your speaking. You must speak the truth in love, in love of the truth, and in love of the person to whom you speak, for unless you are loving and speak lovingly, you may have less power for good than one who speaks in that spirit without speaking the truth. The truth itself suffers in contrast with love-mixed error when the element of love is lacking in the declaration of truth."—*Selected.*

SOME individuals build themselves upon the ruins of other peoples' characters. —*M. J. A.*

Deaths.

Henry Rushmore, at West Pittsfield, Mass. May 20, 1896. Age 61 yrs. 10 mo. and 4 days. I. R. L.

Mary Manluff, at Philadelphia, Penn. June 6, 1896. Age 84 yrs. and 9 days.

Sr. Mary had been a member of the Order for 10 years, and was beloved by all.

W. W. G.

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statements of this writer. One of the most charming instances connected with the publication of Dr. Stebbin's volume, is the review of it by Prof. Toy of Cambridge Divinity school.

ONE of the leading features of the seventh annual Recreation Number of THE OUTLOOK, just issued, is a collection of spirited and exciting true short stories under the general title "Thrilling Moments." Dr. Parkhurst relates an adventure in mountaineering, Dr Van Dyke one in fishing, General Greely one of war times, Mr. C. F. Lummis one in Western life, Mr Poultney Bigelow in canoeing, Mr. Walter Camp in football playing, and so on. Eleven "Moments" in all are recalled, and they are admirably illustrated by the well known artist Dan Beard. Another out-of-door feature deals with "Photography on the Heights," and includes articles on Greenland by the famous explorer, Lieutenant Peary, Switzerland by Madame Gozzaldi, and the Far Northwest by W. D. Lyman; the illustrations are numerous and excellent. "The Spectator Awheel" gives an entertaining account of bicycle trips about New York, and shows what may be done with a wheel and a kodak in the way of having a good time with neither expense nor great exertion. "The Real Broadway" describes by text and picture the lovely rural English village where Mr. Abbey, Mr Millet, and other American artists have done much of their best work. Ian Maclaren's novel continues to give humorous pictures of Scotch life. A useful article for reference and information is that giving dates and facts about conventions, anniversaries, summer schools, and other coming events. An illustrated review of the just-published "Life and Letters of Oliver Wendell Holmes" occupies the principal place among the book reviews. The editorial departments are full, and give the weekly history of current events with impartial comment for which THE OUTLOOK is noted. ($3. a year. The Outlook Company, 13 Astor Place, New York.)

"The June Skies" receive the first notice in WORD AND WORKS for this beautiful summer month and of which so many good things are said. The illustrated heavens have for our instruction and pleasure a lesson such as God only could present. Nothing less than a "wonderful law" could hold these worlds in mid air, and guide them safely through the heavens.

The storm diagram for June was not quite so furious as for May, and we shall appreciate the mild improvement. This forecast of weather-changes comes fearfully close to the prediction, but we are forced to accept it.

The two pages devoted to Practical notes, are very interesting, and will awaken new lines of thought for a large class of readers.

Every department of WORD AND WORKS abounds with matters of interest from which every class of readers will gather much valuable information.

WHAT HAVE I DONE?

[*Julie M. Lippmann, in The Sunday School Times of April 11, 1896.*]

Day after day Heaven, listening, hears men cry:
"What have I done that such a fate as this
Should follow me? What have I done amiss
That clouds of care should darken all my sky?
That Pain should pierce, and that shrewd Poverty
Should pinch me in that grievous grip of his,
What time I tremble over the abyss,
And long for death, yet, longing, dare not die?
But when does Heaven, listening, hear men say:
"What have I done that in the blue-domed skies
The evening star should shine, the spring clouds move,
The world be white with innocence, that May
Has set afield, and God in children's eyes
To win our hearts to wonder at his love?

"MOUNT LEBANON CEDAR BOUGHS" is the title of a beautiful book of poems sent out by the North Family of Shakers. The poems have been written from time to time by members of this spiritual family, They impress one with the clean, sweet and soul pure influence of these good men and women, who are doing so much in a quiet, unselfish way for the welfare of humanity. One can not read these spiritual poems without being the better for it. The book is for sale by the North Family of Shakers, Mt. Lebanon, Columbia County, N. Y. Price $1.00; 314 pages.—*From the World's Advance Thought.*

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Books & Papers.

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THAT New York City consumes nine hundred and sixty million eggs in one year; nearly three hundred thousand pounds of butter every day; and as many gallons of milk; it eats three hundred and five million pounds of beef in a year seems astounding. And yet these figures are, in reality, very moderate calculations which Mr. John Gilmer Speed has reached upon exhaustive investigation, and embodied in an article on "Feeding a City Like New York," which he has written for *The Ladies' Home Journal*.

GLADIATORIAL game,—game that could give as well as receive death," is the phrase applied by the late Lieutenant Frederick Schwatka to the whales of the sub-arctic regions. In THE SUNDAY SCHOOL TIMES of June 13 is a hitherto unpublished article from the pen of this well-known deceased arctic explorer, in which he sets forth interestingly the methods, excitement, perils and profits of whaling as practiced by the Eskimos.

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MOUNT LEBANON—CEDAR BOUGHS, is the title of a neatly bound volume of original poems by the North family of Shakers, published by the Peter Paul Book company, Buffalo, N. Y. The book comprises 316 pages and embraces 315 original poems, from different authors, both men and women, who are members of the home. Some of these verses reach the higher ranges of poetic conception and expression. They are all fresh and pure as the white blossoms of early spring. Moreover, they are clean, freighted with conscience, and uplifting to the spirit. They will undoubtedly attract a large class of readers outside the Shaker communities.

In this constellation of gems we are particularly struck with the following: "Money Changers;" "Two Wheels;" "The Cry of the Suffering;" "The Millionaire's Daughter;" "America's Working People;" "Physical Resurrection;" "The Months of the Year;" "America in Shame;" and "Motherhood."

"Who is a Mother? She who strongly holds
A little group of ties of kindred blood;
Whose dearest treasures are the hearts she folds,
Whose one ambition is their joy, their good."
—*The Temple of Health. San Diego, Cal.*

MANY very attractive and beautifully illustrated articles are given in FRANK LESLIE'S POPULAR MONTHLY for July, and also several excellent short stories. The leading feature is a description of General Robert E. Lee's part in the battles of Fredericksburg and Chancellorsville, written by Colonel John J. Garnett, of the Confederate States Artillery.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. AUGUST, 1896. No. 8.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

Notes Referring to the Early History of the Shakers in the United States.

No. 2.

WE put our trust in God and gave our souls to prayer, and in the morning we found the river covered with cakes of ice and seemingly so secure as to form a bridge. At first we saw great danger in crossing so deep and rapid a stream on broken ice where we could see the water thrown up between them.

We prayed earnestly to be protected. I ventured on the ice and jumped from cake to cake and Nathan followed, leading the horse. We reached the shore in safety and then returned thanks to God for protection and care.

Notes by Sarah Kendall.

I was with Mother Ann a great deal of the time, during the last two years of her life, and in everything she was a perfect pattern of godliness, in the manifestation of a Christ-like spirit.

I stand as a witness of the work of God and of his power through Mother Ann and the Elders for the salvation of souls. To deny this power is to deny Christ, and his witnesses.

Mother Ann made the remark, that it would take some persons full twenty years to travel up to the order of nature, after they had been called into the gospel work. It would cause them great tribulation to reach the state where some were when they embraced the work of generation.

Reported by Abagail Cooper.

At the time that Mother and the Elders visited Harvard, and came to the

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Square House, they conversed with me upon religious matters and were anxious to know if my religious life made me happy and saved me from the sins of the world.

They said that the testimony of Jesus the Christ would bring happiness to the soul. Abigail said, "I have seen a great deal of false religion and do not want to see any more. If you have a new religion you may as well keep it to yourself, as I do not want it, and do not care to extend our acquaintance."

After a short visit with the family the Elders asked me if I did not love them. I said, "I do not particularly love your order of religion."

Father William Lee then remarked, "We will make you to love us before we leave the place."

As they were leaving the house Father William handed me a very nice apple. Although I did not want it, I accepted the gift and placed it on the mantle-piece.

Mother Ann and the Elders had been from the house but a very short time before I felt a deep love springing up, and an anxious desire to see them again. I began to love them intensely, and as I could not see the dear friends I loved the apple for their sake, and would occasionally go and see it. I knew they were a good Christian people because I felt such a love for them.

I began to wish they would return, and so expressed to others. On their return journey Mother and the Elders again called and I was exceedingly thankful to have them enter the house and considered it a great privilege to do some little kindness for them.

Sketches by Jemima Blanchard.

Daniel Wood was the first person of whom I obtained any knowledge respecting the Believers. He called at my father's house, one evening while I was there on a visit, my home being at the house of Isaac Willard. Daniel informed us that the Shakers taught the confession of sin and were blessed with divine gifts.

As the family were out on a visit to a neighbor, my brother Joseph and myself were left to keep house. I listened to the conversation for some time, but it made such an impression upon my mind that I left the house. In conversing upon the subject with my brother, he said he would take me to see the Shakers, sometime; but I had no special wish to make the visit.

The testimony of these people seemed to be similar to that of Jesus and his disciples, found in the New Testament. I knew they were Christians and Joseph was impressed with the same thought.

Daniel then remarked,—"Perhaps they may call here and see the family." Several months after this my brother informed me that the Shakers were coming but that he was going on a voyage to sea. He went never to return.

I now found work in a family by the name of Cutler. The man was a

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minister and quite wealthy. My friends were interested in my present engagement, as they saw that I was becoming familiar with the Shakers.

Daniel Wood also called upon the minister, but I was visiting at the house of a neighbor, and word was sent to me to remain where I was till the close of another day. As I was not anxious to see Daniel, I remained willingly. When I returned home I urged Br. Cutler to go and see the Shakers. In this his wife joined me, and he concluded to make the visit.

He received a favorable impression. Father William Lee said that God was at work with him and that if he received the gift of conviction he must return and tell them about it.

Soon after this while on his way from Harvard to the home of Zacheus Stevens, he received a gift of deep conviction and dismounting from his horse kneeled in prayer. At once the words of Father William were in his mind, but he neglected his privilege and never returned to make the report. I next made a visit to Zacheus Stevens, where I saw some of the Believers. I knew Father Eleazer Rand. He appeared solemn but heavenly, and I enjoyed my visit very much.

We took supper with the family. When they kneeled, I looked at them with wonder, at such a manifestation of goodness. That night I staid at my father's house and in the morning, without company, went on to the Square House. We passed the residence of Jeremiah Willard, where I was well acquainted. Little Oliver was at play near the front door. He ran to me and drew me toward the house. Several Believers had met there, and all spoke kindly to me, but they all seemed so solemn and strange, that I soon left and went on to the residence of Isaac Willard. As they had accepted the new faith they appeared just as the others did, but said they were glad I had come and asked me if I should attend the meeting.

I now thought I would go and see for myself what it was that made such a great change in all my acquaintances.

At the Square House I met two young women whom I well knew. They were sisters,—Deliverance and Beulah Cooper. They invited me into the kitchen where they were at work and I enjoyed a very pleasant conversation.

Mother Ann also called at the same place, and her countenance was so heavenly that it absorbed my whole soul, and I scarcely heard what my companions were saying. Mother soon came and taking me by the arm, said,—"Wilt thou be a daughter of Zion, and be searched as Jerusalem with candles?" I made no reply to the question as I did not know what to say. Her word seemed like the voice of God. I then accompanied her to the meeting, where many of the Believers were assembled.

At the hour for dinner the Sisters informed me that it was their custom to kneel before eating, and asked me to conform. I excused myself by saying that I did not wish any dinner. My father saw the point of embarrassment

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and urged me to attend, but I felt that I could not as quite a company of worldlings were looking on and their countenances were expressive of scorn and contempt. Mother Ann took me by the hand, saying,—"It is becoming in all people to render thanks to God;" and as Mother kneeled I kneeled with her.

I did not intend to remain at the house over night but the sisters urged me to do so, and at last I consented. In the morning I arranged for an early departure, and had promised to take breakfast with my own parents.

I hastily bid adieu to the two sisters in the kitchen, and asked them to say, good bye, to Mother Ann for me.

(To be continued.)

THE CHRIST IDEAL IN SHAKERISM.

NO. 3.

By Paul Tyner.

IN obedience to a spiritual leading, Mother Ann came to America in 1774 with her husband and seven followers. Her husband, however, shortly after their arrival in New York, went away with another woman more amenable to marital authority, and Mother Ann came more fully into the personal freedom her work required.

The subsequent rise of the Shaker Church in this country through perils and privations, trials and persecutions; its awakening of thousands of souls to the power and beauty of Truth; its establishment and maintenance, for a century and more, of nearly a score of communities in which their Christ Ideal is made concrete and reduced to practice in daily life and work with ever increasing light; its honorable roll of spiritual-minded, earnest, enlightened and progressive leaders—all these make a very interesting story, but one which there is not time to tell in detail here. Suffice it to say that, after ten years of unremitting work in America, Ann Lee passed out of the flesh, feeling that at last her work was done; that the banner of chastity had been securely planted on the spiritual Zion, and that the work of preserving, continuing and extending the principles of Shakerism would pass into the hands of worthy successors. She had laid a broad and sure foundation in the inculcation by precept and example of the power and happiness of pure living. On her death, the headship of the society passed from a matriarchate into a duarchy, maternal and paternal—Joseph Meacham and Lucy Wright, becoming, as "Father Joseph" and "Mother Lucy," joint leaders under whom the believers in Christ's second coming through Ann Lee were organized and established on a communal basis. In these communities, all things were held in common and each labored for the common interest. Here, for the first time in human history, women enjoyed equal rights with

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FAMILY DWELLING, SHAKERS, ENFIELD, N. H.

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men, sharing the duties and privileges, responsibility and government. In fact, a marked feature of the Shaker order and system is the high and honorable place accorded the feminine principle. God is worshipped as *Mother* as well as Father, and, from the central ministry at Mount Lebanon down to the smallest family, the authority and leadership is equally balanced between sisters and brothers, who act together with the harmonious co-operation of equals.

The essence of Shakerism's object and ideal may perhaps be well summed up in these words taken from a brief address made by me at the funeral of my beloved and revered father in the Gospel, Elder Frederick W. Evans:—

He gave his life unreservedly and absolutely to an idea which Shakerism embodies in its grand and rugged simplicity, the divine idea of mankind's redemption through the purification of the relations between men and women. Seeing the sin of the age, the root of all the evils that afflict humanity in our modern social system to be unchastity, he accepted with all his heart the revelation of the Spirit of Christ—the Spirit of Truth—through Ann Lee, that the salvation of the race must be worked out by its purification from sensualism and a return to chastity; by the utter abandonment of all fleshly lusts that war against the spirit, shackling it to earthly illusions and blinding it to the sublime realities of life.

It should be kept in mind that acceptance of Ann Lee's revelation implies belief in continuous and progressive revelation, and so in perpetual advance. It would be a grave mistake to suppose that the Shakers regard the measure of Truth revealed through Ann Lee or through any of her successors, as final and irrevocable. On the contrary, it is recognized that the Christ Spirit, lives in every one of us. It awaits only clear recognition to spring into conscious manifestation and is exercised in some measure by every believer who preserves a pure soul in a pure body, and faithfully follows Mother Ann's favorite injunction: "Give your hands to work and your hearts to God." To quote from the preface to Ann Lee's "Biography" signed by Elders Frederick Evans, Giles B. Avery and Calvin Green—"The records of past dispensations are interpreted aright only by means of a present living revelation; we therefore hold ourselves untrammelled by the letter of yesterday, expressing our views and living in accordance with the increasing light of to-day."

And what results has Shakerism to show for its hundred years of effort to reduce the Christ Ideal to actual practice—to embody in every day life that measure of the Spirit of Truth which their light has allowed them to receive and apply? What is the object lesson which their present condition offers to the world?

Briefly, a social and religious organization in which men and women live and labor in peace; to whom lust, envy, avarice, greed, strife, angef, theft, murder, falsehood, cruelty, sloth, jealousy, uncleanness of mind or body, intemperance, gluttony, pride, waste and want, or fear of want are all un-

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known. In their seventeen communal villages, scattered throughout eight different states, but all under one central government—a veritable *impereum in imperio*—you will find no prisoners or paupers, no prostitutes or prostitutors, no millionaires or tramps, no hunger, no rags, no corrupt officials, no wage-slaves, no soldiers or police, no masters or mistresses, no lawyers or parsons, no stock exchanges and no gambling hells, no menials, no smoke, no grime, no dirt.

To be sure, these are negative advantages. But it is a striking commentary on our civilization that the abolition of only two of these evils from the modern life of the world in city and country, is just now engaging the attention of the world's greatest reformers and is the object of national and international movements, in which thousands of earnest and enlightened women and men are enlisted. But it would not be fair to consider Shakerism as simply negative in its results. The very negations noted imply conquests of vital importance only possible through the exercise of qualities of a decidedly positive character: absolute and unvarying truthfulness, sterling and incorruptible honesty, industry, thrift, frugality, temperance, brotherly love, justice, self-control, kindliness, forbearance, sympathy, most of the qualities that go to make up true manliness and true womanliness. In my nine months in Shakerdom, I learned to know and to love more men and women of noble and beautiful character than one often meets in a whole life-time in the average town.

There are some things lacking in Shakerism which are highly valued by the world and considered essential to the higher life by those men and women in the world whose pure hearts, high thought, deep and wide sympathies, refined tastes, delicate sensibilities, noble achievements, and lofty aspirations make them the fine flower of humanity, the hope of the race. Shakerism is devoid of Art in any form, of architecture, music, painting or sculpture; it is without Literature in any real sense, without the Drama, without Science, and without Learning, and it is without these things because it is without that which has given all these to the world, that which, mocked and blasphemed, as it has been so long, is counted by the deepest thinkers as the source from which all higher human development and human conquests have sprung, the force that enwraps and directs evolution, the force which gave us all of Truth, and Beauty, and Sweetness, and Light, all of *Life* itself. I refer, of course, to the force of sexual attraction in its highest and purest development in the love and union of man and woman.

The Shakers have held—still hold in large degree—that the peace, plenty and purity of their common life would be impossible at any less cost than the absolute cutting off of all these things which in any way pertain to what they call "the carnal, generative life."

So far, I am afraid, it must be admitted that no other community in Christendom has proved them to be wrong by successfully combining purity of social life and sexual love.

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And yet the fuller solution of our social problems which the future holds, must assuredly rest in such a combination as the Shakers say is impossible, and of which non-Shakers have yet to furnish a successful instance, in a society exhibiting all the strength and beauty and truth flowing from love in its purest expression, and none of the evils flowing from love that is defiled and impure.

He would be a pessimist indeed who insisted on a continuation of present evils as a necessary condition of present and future good. We have learned that there may be a State without a despot, a City without a Tammany, Courts without bribery, a Church without a priestcraft. So, in the coming time, we shall have a Society builded on Love without Lust. Let me quote a hopeful verse from the poems of Charlotte Perkins Stetson, a singer of the new day:—

"Why not look forward far as Plato looked,
And see the beauty of our coming life
As he saw that which might be our's to-day?
If his soul, then, could rise so far beyond
The brutal average of that old time,
When icy peaks of art stood sheer and high
In fat black valleys where the helot toiled—
If he—from that—could see so far ahead,
Could forecast days when Love and Justice both
Should watch the cradle of a healthy child—
And Wisdom walk with Beauty and Pure Joy
In all the common ways of daily life—
Then may not we from great heights hardly won,
Bright hills of Liberty, broad plains of Peace,
And flower-sweet valleys of warm human love
Still broken by the chasms of despair,
Where Poverty and Ignorance and Sin
Pollute the air of all—why not from this,
Look on, as Plato looked, and see the day
When his Republic and our Heaven, joined,
Shall make life what God meant it?
Aye, we do!"

Shakerism, as has already been said, being based on continuous revelation is in its very nature progressive.

[*Note.*—A few lines near the close of this article have been omitted as they were peculiarly local and had reference only to the domestic relations of one family. We appreciate the kindly and considerate spirit in which the article has been written, and republish it for a more extended circulation among those who are interested to be properly informed. *H. C. Blinn.*]

PARDON is the most glorious kind of revenge. Pardon others often, and thyself seldom.

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THE CHURCH OF CHRIST.

IN speaking of the Church of Christ we may not have much to do with the old Testament, as the system of religious life, at that date, had but little in common with the teachings of Jesus.

Paul, while referring to the Mosaic Law, says, "The law was our school-master to bring us to Christ." It was the discipline of the law, that brought men to a moral standard, and prepared them to accept a more advanced order of religious obligations. On the journey of this life, every person should have a standard by which to prove the course he is taking, in order to determine whether he is right or wrong. Men do as much as this in buying and selling. They have a standard of weights and measures that the buyer and seller may deal justly with each other. Following this comes the standard of righteousness for the church of Christ.

Paul in speaking of this anticipated new order, says, Christ would have it a glorious church, not having spot or wrinkle, holy and without blemish. After studying this definition we well may begin another pilgrimage and make diligent search for the wonderful treasure. Jesus, during his ministry published the word of God as it was delivered to him and in this evangelizing work appointed a class of men to assist him. Three years only were allowed the Teacher in which to establish a system of righteousness that would ultimately revolutionize the whole world. His life was a heavenly, new light that could never be hid.

We also have the history of the Pentecostal service and the more permanent establishing of an unselfish Christian church. It was the outgrowth of a life under the ministration of Jesus. The mission of peace on earth and good-will to men. It gave to man a more exalted thought in reference to the fatherhood of God, and of a religion that introduced a universal brotherhood. Its influence was a light from God that could never be wholly lost.

We have also the account of Peter's visit to Cornelius, which establishes the origin of a Gentile Christian church which is partially at variance with the order of the church that Jesus had so clearly established. From this date there were two classes of Christians. One taught the virgin life of Jesus, and a separation from the generative order of the world. Deny thyself, said the Apostle, of all ungodliness and every worldly lust.

Through Peter and Paul a sad and serious change took place in the

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order of the church. Of course they were Christians, but in becoming all things to all men they presented a form of saving grace that was not known in the first Christian church.

Jesus had said,—"Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me." Matt. xix., 21.

Paul said, "But if any man provide not for his own, and especially for those of his own house, he hath denied the faith." 1 Tim. v., 8.

This was in direct opposition to what Jesus had taught, and was the careful fostering of a selfish relation. Jesus said,—"Ye who have followed me in the regeneration and have forsaken houses or brethren or sisters, or father, or mother, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. xix., 29.

Paul permitted the generative life of the world and the selfish relations connected with it, and promised his church a salvation in their selfishness. 1 Tim. ii., 15,—iii., 2.

Paul was a fearless and indomitable worker for what he thought was right, but his Christianity was about as near to that of Jesus as a moderate drinker would be to a strict temperance man.

Years past on and the influence of Paul and Peter became the leading feature of the Christian church and Pagan Rome was fast becoming Christian Rome. The testimony of Jesus had become silenced, and the amalgamation of Christianity and Paganism had become perfect. A happy thought now touched the mind of an ambitious general. He said he had seen a vision and heard Jesus say, "Conquer by the cross." This cross was displayed on a banner in the heavens and had the desired effect, and from this date the Christians and pseudo Christians were enlisted in the army of the Roman emperor. This trap to catch the Christians was a sharp practice of the emperor, as he believed they would make the best soldiers, and in this he was not mistaken. Constantine now became a Christian. History enumerates his deeds of cruelty, too vile to be repeated in this place, and yet he was crowned the first Christian emperor.

What a change had been wrought in the church of Christ, since that time when Jesus preached the sermon on the mount. Christian soldiers have occupied a place in the army, from that day, and the savagery of war has received the benediction of the ministers of the Christian church. More than this, holy wars have been waged, and the church has felt it her duty to exterminate all who differed from her in points of faith, as infidels and heretics.

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These Christian fighters, Christian Inquisitors and Christian amalgamators of flesh and spirit were forcing their faith to be accepted as the saving word of God. The church now walked by the side of the world and they have had a most wonderful career. It has been the dividing of houses against themselves.

In our modern history we have Calvin and Luther as muscular Christians: who were the representative men of their times, and without doubt did a great deal of good among men as did the English among the Zulus. Calvin dreaded the inquisition of the Catholic church but so soon as he found the opportunity he set up an inquisitorial office of his own, and his name has come down to us as a hard-hearted persecutor.

Luther has the same name. He may have been a better man than Calvin, but he was a savage disciple of the cross of Christ. Persecuted himself on account of his religious opinions, he in turn persecuted others because they chose to differ from him. This would lead us to ask if the Christian church and the Church of Christ are one and the same thing.

What of the defender of the faith? The most high and mighty King, Henry the eighth. We need look back only a few years and find that the Christian church was guarded by a class of characters who might be called savages of the first order, if placed by the side of our North American Indians.

One of our own writers, while speaking of the blessings of peace, says, "What millions from sequestered valleys and desolate mountains, from lonely cottages and silent groves, from torture rooms and racks and devouring flames have looked and wept and prayed toward this day of liberty and peace." Paul who was not a stranger to religious persecutions, enumerates his own sufferings at the hands of bigoted religionists, and then states the sufferings of those who would do good. They were stoned; they were sawn asunder; they wandered about destitute, afflicted and tormented. Heb. xi.

Less than three hundred years ago, a class of people landed on Plymouth rock. They were a God-fearing, praying people, filled with church ceremonies and psalm singing, and ready to defend their faith, even to the sacrifice of life. Persecuted in England, they fled to America. How we might have anticipated a softened, chastened spirit filled with love and meekness. Great hearts filled with charity for others who were equally as well as themselves serving God.

Not so! These sons of the church so soon as they recovered themselves, began to afflict others, and these persecuting Christians could im-

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prison and brutally scourge a man for not saying his prayers as they directed him. We wonder how such things could take place among a civilized people. Will this harmonize with the standard in Eph. v. "without blemish, without spot or wrinkle."

Jesus has said, by this shall all men know that ye are my disciples, if ye have love one for another. It is not the mountain in Samaria nor the one in Jerusalem that will afford any special advantage to those who wish to be pure in heart. Jesus silenced all the disputers of names and places, and those who demanded a recognition of outward forms and ceremonies, when he said to them, "God is spirit, and they that worship Him must worship in spirit and in truth."

H. C. Blinn.

IDEALIZE THE REAL.

By Lucy S. Bowers.

'Tis earnest strife that wins the shining goal;
'Tis glowing hope that lights the clouded way,
And life divine turns darkest night to day.
'Tis patience that brings comfort to the soul,
And holy thought holds passion in control.
Sweet mercy cometh when we love and pray,
And wisdom, when God's law our hearts obey,
By these is life made beautiful and whole.
Although thy duties lead in lowly lines
These heavenly states thou mayst realize,
E'en if some obstacle thy power confines
Within thy limits thou mayst upward rise,
But if thou can'st not reach thy high ideal
With love and care, idealize the real.

Mt. Lebanon, N. Y.

He that lives up to that measure of Truth that he has, will be rewarded with further and higher revelations. The highest form of Christian experience, is always in harmony with present duty; It does all things right and well, first, by estimating all things in themselves and their relations just as they ought to be estimated, and then by corresponding to the just estimate, by an equally just conduct. By the repetition of virtuous actions, we gain moral power, and produce a tendency to continue in those acts. By the repetition of vice, we induce a disposition to continue the practice of vice.

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THE MANIFESTO.

AUGUST, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

	Thermometer.	*Rain.*
1895.	70.53	5.5 in.
1896.	63.93	4 "

Highest Temp. during this mo. 84 above 0
Lowest " " " " 42 " "
Number of rainy days " " 7
" " clear " " " 9
" " cloudy " " " 14

C. G. Reed.

North Family.

July, 1896.

IN reviewing the past month we recall much of interest, and of pleasure. An eminent Russian writer, Nicholas Maxinoff, who has been in this country three years, and given much thought to communism" is greatly interested in the Shaker Church. He has been with us a week, investigating and writing up Shakerism for a periodical in his own country. Friday evening the 26th he gave the family a reading in his native tongue interpreting as he read. He is much interested in the great Russian reformer Tolstoi.

We have also had with us a niece of Sister Ada Brown, Nellie A. Brown, who is a musical composer and fine pianist. One evening was given to a musical entertainment from her with recitations by members of the family.

Spiritual pleasure and enjoyment was found with dear Sisters from Enfield, N. H., not only did we have the satisfaction of a social visit, but added to our treasure of good and our souls were lifted through trusting hope and prayer to realms of eternal riches. May such opportunities be many that we may feel the strength that comes through gospel love. "What a grand thing it is to be loved! What a grander thing still to love."

Sarah J. Burger.

Shakers, N. Y.

North Family.

June, 1896.

WE write the day after the Fourth. While contemplating what the true intent and purpose of the day should be which is so universally observed; and realizing how little its true spirit is understood; while not wanting to drop into the habit of a chronic fault finder, yet the lines of class distinction based upon wealth which are being more rigidly drawn, causes us to ask why do we celebrate this day? Where are the benefits that we derive from being free from the rule of an hereditary monarch and placed under bondage to political influences that are antagonistic to the principles that the founders of our Republic strove to incorporate in the social and political life of the country? While we love our country and rejoice to see her lead the world in all that tends to advance the race, yet we can not endorse the sentiment expressed by a certain political paper that, "whether right or wrong, our country."

June gave us several refreshing show-

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ers which greatly improved vegetation, especially the meadows; at best the crop of hay will be light in this section. We enjoyed a social call from Sisters of Enfield N. H., also a company of visitors from Canaan, N. Y., who spent the Sabbath with us.

Hamilton DeGraw.

Enfield, N. H.

July, 1896.

THE prophetic tone of Sister Aurelia's essay in the July No. is quite encouraging. We long for the strong spiritual battery that will compel us to use the mowing machine "of consistency in all things" to cut away the dead growth of virtueless life which chokes the yield of promising virtue.

We hail with gladness the good news from Florida, as given by Elder Louis Basting and hope another year's experience may give even greater prosperity in temporal affairs, and a blessed harvesting of souls who regard life acts of consecration to the principles of Shakerism of more importance than mere talking of faith's ideals.

On the evening before the "glorious fourth," the younger members of our home gave an excellent entertainment commemorative of our Nation's freedom from English rule. The chapel was profusely decorated with the national colors, and all things combined to make the occasion perfect in every detail. Especially pleasant was the display of musical talent.

The season thus far has been unusually dry, the result of which is a very light hay crop. Early berries quite abundant, but apples and pears will be very scarce with us this season. On July sixth, sowed a second crop of peas.

Gospel kindred, it is a very good time to visit Enfield. Why not come?

George H. Baxter.

ANGER is the fire that consumes the heart of love.—*M. J. A.*

[*Extracts from letters written to outside friends from a young Believer sister.*]

MT. LEBANON, N. Y. APRIL, 1896.

DEAR FRIEND;—I have been in Mount Lebanon now nearly eight months, a sufficient length of time to have learned something of the place and people. Being a lawyer you will like to know my verdict.

To me, and to all who know the Shakers, they are living lives actuated by the highest motives and the broadest principles of righteousness and truth. Narrow? bigoted? of this I have seen nothing.

Hateful in all its forms is evil to them, but never more so than when manifested in any way that savors of impurity in thought, in word, or in deed. Cleanliness in body and mind is their creed, still they are not ascetics, wrapping themselves in uncomfortable sackcloth and living in gloomy sunless cells, looking upon a jest as the rankest profanity, and hugging to their dreary hearts the thorns of life so closely as to crush out forever all the beauty, color and fragrance of the roses.

They believe in comfort as well as in kindliness, and to this their well warmed and well kept homes testify, not luxurious exactly, but aglow with the splendor of cleanliness, are these Shaker homes.

Do not imagine the Brethren and Sisters to be lacking in knowledge of human nature. I know of few better schools for becoming proficient in just this knowledge.

As for liberality of thinking and of allowance for the thinking of others, no church in the land approaches them.

But I hope to see you the coming summer and then I will finish this letter and answer the many questions which I know you will ask.

From a letter of later date:—

I am quite at home here now, and think I shall feel more and not less so, as the years go by. You will understand by this that I intend to stay here. Why not? Now that my sister has passed from my earthly sight I shall be happier and more contented here than I can possibly be else-

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where. And then I am needed here, just as I need to be here.

I am following my old occupation of teaching, and can see stretching before me years of usefulness and beyond those years, dear friend, a home of peace which my life here will help to prepare for me.

Why should I have any desire to mingle again in the stir and fret and rivalry of life outside? After it is over what then?

At a still later date:—

No one can understand better than yourself how the days, weeks and months glide away, and not the less swiftly in this quiet Community, indeed it is the calm, tranquil, uneventful days that are the most rapid in flight, as we all know.

Mount Lebanon seems to me now like a dear home, so much so that though I expect to visit my old friends of Long Island and vicinity in a few weeks, it is but to settle affairs and make explanations preparatory to a final return.

I must give you a little information concerning this Community, for I can not see you face to face as I soon shall many of my outside friends.

This Society, established more than a century ago by an English woman of high aspirations, and an exceptionally strong and determined will—Mother Ann Lee—is for the purpose of beginning on earth a preparatory school for the other life. The Shakers do not believe any more than does yourself, that the transition from this to the other life changes one's nature or one's identity, neither do they believe that any soul is destined to perish, but should we go across the "Border" blinded and warped by years of wrong thinking and wrong doing, the discipline must be severe and the time long and wearisome to bring us up to a height we might have attained in our earth life. To reach this attainable height is the aim of the people of this Community, and in order to accomplish this, purity, integrity, unselfishness, and above all, love and humility that

"Low sweet root
From which all heavenly virtues shoot,"

must be carefully cultivated.

You ask, what are the necessary requirements to become a member of the Shaker Church? An earnest desire to live the exalted life I have described, first, and a faith, to live such a life, second. This is no reformatory for the vicious, no prison for the criminal, and no hospital for the chronic invalid; neither is it a monastery where in order to be happy hereafter, we must be as miserable as possible here. This is a busy and a cheerful family with every comfort of shelter, bed and board.

Those who join the Community are expected naturally to give their all to the spiritual life, and share in the benefits to be derived from community of goods. Of greatest value to them is earnestness of purpose, a capacity of comprehension as to all such a life implies, and a sense capable of appreciating its privileges. You, my dear friend, know something of my independence and the entire freedom of my past life. When I say that not once since coming here have I felt shackled or restrained, you will judge that there must be a decided lack of the unjust tyranny which characterizes many monastic institutions which this is not.

Spring has burst upon us at last, and the hills, beautiful at all times, have taken on new charms. The pollard willows bordering the ponds are nests of softest greenery, goldened all over with the sheen of the nestling pussies. The birds are reveling in song, in spite of the saucy little *clien*, the English Sparrow which has driven so many of his betters away, and the brooks, the sweet laughter of these grave old hills, are joining their rollicking music, to that of the birds, the awakening insects and the low murmurous stir of resurrected life on land, in air and sea. I can imagine your keen enjoyment of this same awakened life in your far away prarie home. May the storm that demolishes, the insects that devour, the illness that crushes hope, all be kept far from my brave cousin.

On the bureau stands a glass filled with fragrant pussy willows. One of the little

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boys brought them to me. There are five boys here under the care of Brother Ezra, who is also their teacher. I call them the "tribe of Ezra." We also have six little girls, whose caretakers are two of the young Sisters. The care and love lavished upon these children! They seem very happy and they should be so. Should you know of any children of good parentage, who are left, as they sometimes are, with no one upon whom they can depend, or who can have any claim upon them, what a blessed home this would be for them, where they would be educated in all directions, and surrounded by love and tenderness, and protected from the sins of the world! Of course they do not want any children inheriting evil tendencies, for this is no reformatory no more than it is a prison.

They tell me that my dear sister has led me to Mount Lebanon, and I sometimes think it true. She has led me to a beautiful place and to a lovely self-sacrificing people. I am with them in loving all that is lovely and in hating all that is hateful.

On this sweet Sabbath air I send you over the hills to the broad prairie farm of "Rest a while" my love and greeting.

GRACE A. BROWN.

TRIBUTE.

By Henry Hollister.

To repeat choice thoughts from the last MANIFESTO moved me to write. From the first all impressive article,—The editorial, and the subject Trust,—all is included, with an especial memory for the line in quotation marks in the subject Tenderness.

I would be a vigorous opposer of evil, and a joyful, humble receiver of every light given. From those appointed to disperse light first, and from my daily companions next. This is our Ideal.

Sometime, sooner or later, we shall understand and be content that the Truth is unto us and not of us, until nothing weak nor false remains.

What though we have fallen short of the great glory in store for the steadfast and innocent souls; there is yet a glory and a work for us wherein our industry can wear out the memory of a wayward past.

Have we been saved? Yea, surely! Do we need a continuing salvation? Verily! Obedience was the beginning of salvation and the willing and obedient shall eat the good of the land.

Narcoossee, Fla.

Sanitary.

MEDICAL DECLARATION.

"IN view of the widespread suffering, physical disease, deplorable hereditary results, and moral deterioration inseparable from unchaste living, we the undersigned, members of the medical profession of New York and vicinity, unite in declaring it as our opinion that chastity—a pure continent life for both sexes—is consonant with the best conditions of physical, mental and moral health.

The above will interest the Shaker Communities of our country—the cleanest and purest organized body of Christian people on earth.—*Temple of Health.*

WATER is not only the best drink God has made, at least for this world, but the only drink. Whatever mixture we may swallow, and whether the thirst is natural or diseased it is the water alone that can quench thirst. And hence, as the legitimate object of all drinking is to extinguish thirst, we should forever, if possible, exclude all drinks from our interior but this pure native element.—*Dr. Alcott.*

JAPAN is a land without domestic animals. There are no cows. The Japanese neither drink milk nor eat meat. There are few horses and these are imported mainly for use of foreigners. The freight cars in the streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs,

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and these are neither used as watch dogs, beasts of burden, nor in hunting except by foreigners.

There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs. Pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules or donkeys. Wild animals there are, however, and in particular bears of enormous size.—*London Tid Bits.*

TRUTH.

By Nellie Hamlin.

SOLOMON counselled his son, "Let not mercy and truth forsake thee." Wise counsel for the present time.

It is very easy to say, and equally easy to think that we will live and speak only that which is true. The teachings of our childhood have been such as tended to develop faculties of honesty. But as we come to an age when we must choose the right and the wrong for ourselves, we learn, and often by sad experiences, that there are many things in life to tempt from the sacred path of duty and virtue. We then realize the value of our early instruction, and the necessity of self-imposed rules for discipline and culture.

Truth should be the crown of the Christian; his defence in battle; his shield in danger; a covert from the tempests of earthly strife, and a friend above all other friends. No natural talent can take the place of a simple and truthful expression in word and deed.

Blessings attend thee, O spirit of Truth!
Thou art a royal diadem,
Be thou the guardian of my youth!
In every hour my steps attend.
At thy pure shrine my soul shall bow
As youthful days roll on;
To thee I pay my humble vow,
Through thee to sing the conqueror's song.

Harvard, Mass.

HAPPY is he who curbs his passions, and masters his dominant impulses.
—*M. J. A.*

PURITY.

By Ella F. Williams.

"BLESSED are the pure in heart for they shall see God."—Matt. v., 8. Purity is the entwining virtue of modesty and inspires the heart with a love for good company, pure language and refinement. We often hear the passage of scripture quoted which reads, "Out of the abundance of the heart the mouth speaketh." As our future life depends greatly upon the habits formed in youth great care should be taken to implant within the heart, germs of truth and purity, which shall bloom to be flowers of beauty and virtue, exemplifying a Christian life and seeking good in those around us our language will be true and savored with a spirit that is pure for "even a child is known by his doings whether his work be pure and whether it be right. By obeying the voice of conscience and living a noble and virtuous life we are making the kingdom of heaven upon the earth.

Enfield, N. H.

Clergyman.—(to a Sunday-school class:) "Now can any one of you tell me what are the sins of omission?"

Scholar.—"Please, sir, they're sins you ought to have committed and haven't."—*Sacred Heart Review.*

KIND words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious, they heal the wounded heart, and make the weighed-down spirit more glad than all the other things the world can give.

Deaths.

Malinda Tyson, at Pleasant Hill, Ky. July 5, 1896. Age 86 yrs, and 6 months.

Sister Malinda was the oldest resident of Pleasant Hill. Her parents entered the Society, while she was an infant. She has filled many offices of trust with full consecration. J. W. S.

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and forming the sixth paper in the magazine's great "Lee Series." The article is profusely illustrated with portraits and battle scenes. In "A Glimpse of Dungeness" Frederick A. Ober describes the burial place of "Light Horse Harry" Lee. Another feature of this number is an article on "Colonial Homes of Virginia," by Virginia Cousins Mayo, accompanied by more than a dozen pictures. Then there is "The Fotheringay Tragedy," in which A. Oakey Hall tells of the last days of Mary, Queen of Scots; Prof. Sulzbache writes of the University of Heidelberg; a paper on "Canine Warriors" shows the service rendered by dogs on the battle-field; the Isle of Man is described in an interesting article; Mrs. A. A. Stowe chats entertainly of the Lick Observatory; there is a spendid department for young people, containing short stories and poems, and the continuation of a serial by Horatio Alger, Jr.; and there are several other attractive features.

WORD AND WORKS for July has an extended account of the fearful tornado that passed over the City of St. Louis on the 27th of May last. Another chapter on the same subject is promised in the August WORD AND WORKS, and the thousands will want to read this graphic and detailed account of a most wonderful storm messenger, which brought the death summons to no less than one hundred and fifty persons, and destroyed property to the value of many thousands of dollars.

Snap Shots—will be read with interest as the saints and sinners may all find something profitable for the mind. "The World's greatest need" is brought forward and then the "Creamery Craze" and then some "Criticisms," and all may work for good.

"Some things that I have discovered" informs us that the Rev. Brother has been walking around with his eyes open, and we are interested with him in what he has discovered. "Our Editorial Passengers" are very interesting and we shall with them enjoy a pleasant whirling or sailing voyage around the great central light.

WORD AND WORKS has abundant treasures for the receptive mind.

WORD AND WORKS PUB. CO. 2201 Locust St. St. Louis, Mo.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for July has an article on "The Cuban Struggle" by Nelson Sizer, and it is very interesting. It is illustrated with the portraits of Gen. Weyler, Maximo, Gomez and Jose Antonio Macco and also a group of Cuban patriots.

Phrenology and Psychology by John W. Stoll. The forehead, how to be studied.

Woman's place and Work, by Emma Walker Herr; Mrs. Flemings Jury, Illustrated.

Gems of the Home by Nelson Sizer and beautifully illustrated with portraits of the little folks. SCIENCE OF HEALTH with a Phrenograph of Dr. Selden H. Talcott etc. etc.

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THE

MANIFESTO

SEPTEMBER, 1896.

VISIT TO THE

SHAKERS

EAST CANTERBURY, N. H.

BY

LOYD H. CHANDLER. U. S. N

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THE

MANIFESTO

SEPTEMBER, 1896.

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Books & Papers.

A new, enlarged and beautifully illustrated edition of "The Wonderful Law" has just been issued from the Repository Press at 47 Cornhill, Boston. The book now contains almost 300 pages. This excellent work from the pen of that interesting writer, the venerable H. L. Hastings is now sent abroad into the world. It will, no doubt, become the able instructor of thousands of readers. They will study with pleasure that "Wonderful Law" which Moses, the servant of God, was led to write. Its special mission was for the better guidance of the Hebrew nation during their wilderness journey of some forty years. Pub. at 47 Cornhill, Boston, Mass. Price, 30 cts.

The JOURNAL OF HYGEIO-THERAPY for July has the sixth chapter on "The Science of Life" and much valuable information may be obtained by its careful perusal. The Science of Phrenology treats of the Temperaments with the several combinations. Indigestion—its Cause and Cure. The person who can come forward with a cure for that almost universal malady would certainly merit the title "Good Physician." Other interesting articles to be found in this same number. Pub. by Dr. T. V. Gifford & Co., Kokomo, Ind.

A fine book of Poems, MOUNT LEBANON CEDAR BOUGHS, by the North family of Shakers. Pub. by the Peter Paul Book Co., Buffalo, N. Y. 12mo, $1.00. This is a collection of original poems by the Shakers from which may be gained a glimpse of their inner life, which seems both simple and sweet, yet incomprehensible to the world generally. Their belief is a strange one, yet they are a sincere and unpretending people who labor with hands and with hearts to maintain what they consider "higher conditions" of happiness, and generously offer this good to all who care to receive and can appreciate it. These poems embrace, odes to Nature, Sonnets, Memorial Tributes, poems on Duty, Patriotism and Progress. There is a department giving the post office addresses of a number of the different communities, together with a brief citation of the regulations governing the society of Shakers, which is interesting.—*The Magazine of Poetry.*

WORD AND WORKS for August, has a very significant title over its first article—"Stars and Storms." The stars as a general thing seem to be fixed quite securely on high, but the storms and fearful ones are growing altogether too familiar. As things are moving we shall soon begin to wish that our Rev. Editor was not quite so "sartin." However, it is well to be forewarned that we may also be forearmed.

Many interesting and instructing articles may also be found in the August WORD AND WORKS, quite unlike what we may read about the stars, and yet essential for our prosperity on life's journey.

Published by WORD AND WORKS Co., 2201 Locust St., St. Louis, Mo.

THE PULPIT for July has five very valuable sermons and all on subjects that come quite near to the human heart. Christ, Humanity's Magnet by Rev. W. L. Pickard, of the Baptist church.

Israel's Golden Fruitage by Rev. J. B. Whitford of the Methodist church.

Sermon to Business Men by Rev. J. A. Ecob of the Presbyterian church.

Saving, a Sacrifice by Rev. J. A. Wilson a Prof. in a university of Cal.

A Flower Sermon by F. W. Farrar of London, Eng. All are interesting and well worthy of a careful perusal. Pub. by G. Holzapfel, Fredericksburg, Pa.

The PHRENOLOGICAL JOURNAL for August has beautiful Notes of Mr. William McKinley and Mr. Garret A. Hobart. Republicans, especially will be very much interested to know what Prof. Sizer has to say about those who are anticipating a move toward the White House.

Article No. 2 on Phrenology and Psychology by John W. Schull. Phrenotypes and Side Views of several persons now prominently before the public.

Fits and Misfits by V. S. Wisner with this prominent question "How to be successful."

Child Culture has some very fine illustrations, and shows the growing interest that is being manifested in the bringing of children into this world. Being born right the first time may go a long way toward a successful second birth, etc, etc. Fowler and Wells Co., 27 East 21st St., New York City, N. Y.

THE last thing written by Mrs. Harriet Beecher Stowe, only a few days before her death, was a loving acknowledgment to the public for fond remembrances and tokens and expressions of affectionate esteem, on her 85th birthday, which she sent to *The Ladies' Home Journal.* In the next issue of this magazine it will be published in *fac simile.* It reflects the beautiful nature of the gifted authoress, and by her death has become her last message to the American public.

From the newsboy on the street to Commander Ballington Booth, people are familiar nowadays with the "Moody and Sankey" Gospel Hymns. Twenty-five years ago it was different. It was with fear and trembling that Mr. Sankey made his first attempt at using these hymns publicly in Scotland, one evening in November, 1873. Public denouncement had been made there of his "human hymns," and "kist o' whistles," as his small cabinet organ was called by the Scotch. The outcome of this and subsequent meetings, and a laughable incident in connection with the "kist," are to be told by Mr. Sankey himself in the forthcoming issue of THE SUNDAY SCHOOL TIMES.

JOHN D. WATTLES & Co., 1031 Walnut St., Philadelphia, Pa.

"Cuba's Struggle for Liberty" is the subject of a fully illustrated article in FRANK LESLIE'S POPULAR MONTHLY for August. It is written by Fidel G. Pierra, one of the leading spirits of the Cuban Delegation in New York, and contains portraits of Generals Gomez, Maceo, Marti, Carillo, Sanchez, Garcia, Rodriguez and Palma, and some interesting views. Another feature of this number is an article on the Christian Endeavor Society, by Rev. Francis E. Clark, its president and founder, with many attractive illustrations. The great Lee Series is continued with the first of two papers on General Lee's part in the battle of Gettysburg, by Colonel John J. Garnet, Confederate Artillery. "The Making of a President," by Rufus R. Wilson, tells about nominating conventions, cost of electing a President, etc., and gives portraits of William McKinley, President Cleveland, T. B. Reed, W. C. Whitney, W. E. Russell and W. L Allison. There are papers on Anarchism, Montenegro, Salisbury and Wells Cathedrals, and a particularly well illustrated article on Nashville

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. SEPTEMBER, 1896. No. 9.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

Notes Referring to the Early History of the Shakers in the United States.

No. 3.

I WAS now hurrying on my way home and felt measurably released, as I thought I never could become like the Sisters. Distinctly I heard Mother's footsteps and then her voice. She was looking for me, and said, "Where is that young woman?"

The Sisters in the kitchen replied,—She has just passed out. "Call her back," said Mother, "that she may bid me good-bye."

I stopped involuntarily and turned around, and saw Mother at the door. The Sisters then told me what Mother had said, and I went back to excuse myself as I could not bear to be other than polite to so beautiful a woman.

I told Mother I could not stay, although I liked them all very much. I knew I could not be like them and I could not remain as I knew my people were waiting for me to take breakfast, at my father's house.

"O," said Mother, "then you thought you would not come again."

As these were my thoughts I hardly knew what to say, but excused myself as best I could for the present.

Not long after this I found myself in the house with Mother Ann, where we enjoyed a very pleasant conversation. While busily engaged Mother asked me, "Do you not want the people of God to pray for you?" I replied that I did, and in an instant her arms were around me, and we were both on our knees. After this I thought no more of going home. Four weeks passed away and found me most of the time engaged in attending the meetings.

The Sisters who worked in the kitchen were busily employed. A great

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many persons who came to the meetings were provided with dinner, and it was not uncommon to have as many as two hundred. When such large numbers were in the house, some feared that the timbers were not strong enough to bear the strain.

At one time Mother Ann called the children under fourteen years of age and sent them to their homes, accompanied by some responsible person. She then asked the young Sisters to accompany her into the door-yard, and soon half the assembly went with Mother.

At times there would be an intermission of thirty minutes, when some would return to their homes, and others would come to attend the meetings.

After several weeks it was thought best for me to return home, which I did, but was at the meetings nearly every evening. If it was stormy, or if I was weary, Mother would have me remain in the Square House till morning.

Mother often kneeled and prayed to God for me, and then I felt a perfect freedom to talk with her. The second time Mother went to Petersham I went with her. Mother wore a small cotton neckerchief and Mother Hannah Kendall offered her a nice silk one, but Mother Ann said, "Nay, I do not think it is best for me to wear it. The young folks may wear the silk and if I need another I will have a cotton one."

Mother rode in a carriage, as did several others, who accompanied her from Harvard and Shirley, I rode on horseback.

While we were assembled in meeting, some rough characters came to the house and discharged their pistols at the windows. These were evidently the same characters who came the day previous and so cruelly beat Aaron Wood, that they feared he would die.

The mob became frightened through fear that they had mortally injured Brother Aaron and suddenly dispersed. Brother Aaron, however, recovered from the abuse.

While at this place my sleeping room was adjoining that of Mother Ann. One night after all had passed into deep sleep, I heard Mother sorrowing to God, with such fervent cries, that I felt very sad and could not sleep. As Mother wept I heard her say, "O God, I am but a poor woman, help thou me to fulfill my mission."

We remained at Petersham over three Sabbaths. Previous to leaving Harvard for Niskeyuna, Mother Ann arranged for a company to visit the Believers at the last named place. The next winter three Brethren and three Sisters, myself one of the party, left home in an open wagon, on a very cold day. In the afternoon as we suffered so much with the cold, we called at a public house to be made more comfortable by the fire. The Brethren had decided to go six miles farther, but the landlord thought if we cared for our lives we should remain in the house. We however, went on and were protected.

On the last part of our journey we rode all night. We called at one house

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in the evening but they could not entertain us on account of a sick child and there was no other way but to drive on.

Early in the morning we reached Watervliet and were met by Mother Ann and Father Calvin Harlow. Mother said, "These are the very people that I have borne on my heart and soul all night."

We were all made welcome, and soon after we entered the house were comfortably provided with nice places to rest. Our dear friends thought it a miracle that we were not frozen.

After a rest of two hours we were called to breakfast and ate thankfully the food that was provided. Soon after this we went into the meeting, which, with several intermissions continued till two o'clock the next morning.

As we took our breakfast on the second day, Mother Ann and the Elders walked around the table and waited upon us. Mother said, "These Brethren and Sisters were very kind to us while we were at Harvard. They always made us welcome to anything they had in the house."

As there were large companies constantly calling, some of us offered to assist the Sisters in the kitchen prepare the food while we were there.

(To be continued.)

THOUGHTS.

By Abraham Perkins.

IS there any Scriptural authority for communistic life and community of interest?

This is an important question to which every member of our religious faith ought to be able to give an intelligent answer, and a reason for such faith and the hope that is in them.

In the early days, which we believe to be the opening of the dispensation of Christ in his second appearing, there were in many places and among many people great religious revivals and a wonderful outpouring of the spirit of God. Among those greatly gifted and spiritually baptized, was Joseph Meacham, an Elder of the Baptist church of New Lebanon, N. Y. He was a man of extraordinary talents and extraordinary light and conviction of Christian duty. Hearing of a marvelous spiritual work among a strange people denominated Shakers, at Watervliet, N. Y., he visited them for the purpose of learning their character, and of weighing and comparing the degree of the light of God they had received, with that found in his own soul.

Mother Ann directed Elder James Whittaker to open the testimony of Christ to him. The labors were lengthy, arduous and of a most thoroughly searching character.

At length Elder Joseph said to Father James,—How do you reconcile

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woman's speaking and having government in the Church of Christ, with the Apostle's doctrine, which forbade it?

In answer to this and to the Messiahship, Mother Ann told Father James to say to Elder Joseph, that the order of man in the natural creation is a figure of the order of God in the spiritual creation. Man and woman standing in their proper order are both required to lead and take the government of their family. If the man, the father, is not present, the right of government belongs to the woman, the mother. It is the same in the family of Christ."

Marriage in the natural order constitutes the twain, one flesh; the union and relation in the spiritual order produces one spirit,—no more twain, but one spirit. The natural order as the figure of the spiritual in its perfection, embraces both father and mother. Thus the spiritual creation, as the antitype, requires both father and mother, Jesus, the father being absent; and Ann, the mother being present, (it being evident she had the anointing,) the power and authority of Christ on earth was committed to her and to her was given the power to lead and govern her spiritual children.

This answer opened to Elder Joseph a vast field for contemplation and gave him a clear sight and great understanding concerning the spiritual work of God. He saw the answer was incontestable and could not be refuted, and accepted it as satisfactory.

Is there proof from the bible of any example, of the necessity of Community of interest for the Christian church. It seems like consummate ignorance of the Scriptures, to affirm otherwise. In the 2nd chapter of the Acts of the Apostles, we are told that the disciples of Christ, when the day of Pentecost was fully come, were with one accord in one place, filled with the holy Spirit; that by them the first Christian church was established at Jerusalem, on communistic principles; that all who believed were together, and had all things common; that they sold their possessions, and parted them to all, as every man had need. The 4th chapter tells us, that the multitude who believed were of one heart and soul, and neither said any that ought of the things which he possessed was his own, and that they had all things common. It certainly would seem that the foregoing testimony is proof sufficient to exemplify the foundation on which to build a Christian church.

I believe it is generally conceded by the candid, and by persons of the best intellect, that such a basis must be destructive to self and the vile passions of the human heart, and without this crucifixion, there can be no perfect salvation.

East Canterbury, N. H.

It is not enough that we have once swallowed truths; we must feed on them as insects on a leaf, till the whole heart is colored by their qualities and shows its food in even the minute fiber.

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Contributed in answer to the question, "When to speak, and when to keep silent?"

By Isabella Russell.

THERE are moments, when silence is golden,
There are times, when the thought unexpressed,
Is productive of blessings unlooked for—
And we see and acknowledge 'twas best,
Considering the time and occasion,
Our judgment to wisely suspend,
For we do not, we can not see clearly,
Our way, from beginning to end.

And we know there's a power overruling,
A wisdom, we can not control,
Safely leading us onward, and upward,
To the unexplored realms of the soul.
Then why should we pause, on life's journey,
Or repine at the trials we meet
When perchance it may be, that without them
Our heaven, would have been incomplete?

There are moments, when words fitly spoken
Are worth more, than silver, or gold;
There are great and momentous occasions,
When the unvarnished truth must be told;
There are errors and evils to conquer,
By the use of the tongue and the pen;
There are times that demand earnest action
On the part of brave women and men.

No sluggards, nor cowards are wanted
To stand in the van of the fight,
'Tis firmness, and courage, and daring,
That win in the battle for right.

Already these times are upon us,
There are dangers on every side,
Requiring our utmost endeavor,
To lessen the incoming tide—
Of sensual and selfish indulgence
Enslaving both body and mind,
The source, and the root of all evil,
The bane and the curse of mankind.

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All honor and praise to the workers
Engaged in the glorious strife,
Fulfilling the law of the Master,
Resurrecting from death unto life.
These are the seers and the prophets
Foretelling the time yet to be,
When knowledge shall fill the whole earth,
As the waters now cover the sea!

The desert so lonely and barren,
With beauty and grandeur shall teem;
God's world in His Infinite Goodness
From sorrow and sin will redeem.
Already the harvest is ripening,
And 'tis time for the reapers to go,
In the power, and the strength, and the wisdom
Which only God's love can bestow.

But those who would benefit others,
Must stand on the rock that is sure;
From the fountain corrupt and unholy
Proceed not, sweet waters and pure.
The freedom obtained by our Savior
At the cost of his own selfish life,
Is ours, if we're willing to suffer,
And endure to the end of the strife.

Sweet purity now, and forever,
Our time-honored motto should be,
Till we reach the fair portals of heaven,
And stand in the ranks of the free.

Enfield, N. H.

THOUGHTS ON CHARACTER.

By Andrew D. Barrett.

IT is said "Out of the abundance of the heart, the mouth speaketh." As the spring-time is the season for sowing seed for material aid, so is youth the spring-time for sowing the seeds of a virtuous life that will form those principles that mark the perfect man or woman. In order to form these principles there is something higher than the mere gaining of earthly fame or power to be considered.

There are victories over self to be won; treasures of immortal inheritance to be gained, which will brighten and adorn the spirit. If this happy con-

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dition can be attained by self abnegation, it will be well worth the labor. How true it is that humanity needs to pass through a spiritualizing process, needs to cultivate a devotional spirit which will lift the soul above the narrow confines of the exclusive circle of me and mine, into a condition of harmony and purity, where they may claim a relationship to the angels.

Habits that are formed in early life, generally make a lasting impression. Much of our education is taken from books and it is very necessary that we select the right ones. Books and papers help to determine the mental tastes, and to form the character. Then how important it is that the mind be directed aright.

The perusal of stories that are filled with scenes of strife or with reports of wrong doing on the part of their heroes is not calculated to awaken very deep thought concerning the duties of life. "Faith without works is dead." It had better be "Hands to work and heart toward God," agreeably to the teaching of Mother Ann Lee.

It is evident that "Without the vision the people perish." And without a spiritual ministration the people will sink into infidelity. "As the twig is bent so is the tree inclined." So with habits formed in early life. If formed aright they will lead in the path of virtue, and will point upward to the goal of perfection. A bad resolution is better broken than kep ; but it is still better not to make a bad resolution.

My dear young friends, to you belongs the successorship of this great inheritance. You must study well the duties of life, make yourself an interested worker in the social, moral and religious interests that are around you; have your principles thoroughly based on truth if you become an heir of this eternal kingdom.

Narcoosee, Fla.

Correspondence.

GLASGOW, SCOTLAND. JUNE, 1896.

DEAR FRED AITKEN AND BROTHER:—What a shame of me, but writing is a very weary job; "better late than never."

When yours came we were at tea on a Saturday afternoon and I was saying how glad I would be if you could walk in. I keep missing you and wondering how you are getting on, so you guess yours was gladly received. We all three wanted it at once, still it was short and just like you. A few days after I received your face on paper, it was good of you to remember me with one. Glad you had a good time crossing. Am much wondering how you are getting on now and often try to send a wave of kindness out to you. I do miss you, there are so few I am in close touch with.

Well now do you find it easier to serve one Master where you are, than

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you did to try to, here? To serve in the struggle for daily bread and at the same time live according to our light toward all and toward our own uplifting, in the heat of discord felt and unseen. I find, at times, a severe serving of two Masters, which He said could not be done. Mammon we need, God I can not do without. What then is to be done? Something within me says, "Be patient child, "man does not live by bread alone." "Life is more than meat." Will you be so kind as to let me know how you feel inwardly and outwardly with the Shakers. Try and spare me time for a long account of yourself and what you think of me having thoughts of setting sail for Mount Lebanon.

Have you felt homesick? Have you made friends? Do you feel at rest and peace and gaining more knowledge? I would so like a report of the land. I hope you can send grapes like those of Eschol.

Your sincere friend and sister,

ISABEL MACKIE.

MT. LEBANON, N. Y. JULY, 1896.

DEAR MRS. MACKIE:—From your letter I judge that you want me to give you an account of myself and my manner of life here. Well, I wrote Mr. Wilson, quite a long letter, giving him that sort of information, and asked him to acquaint you with the substance of it, hoping that he would give it to you to read in toto. So I must just repeat myself.

My first experience here was a week in the visitor's room. In this room, those who come to inquire into Shakerism live, until such a time as they have satisfied themselves and the Elder and Eldress that they wish to become a member of a Shaker family. While I was there I was visited frequently by the Elder, and various Sisters, and by the Eldress, Anna White, to whom I carried a letter of introduction from James McNish, as you may remember.

As usual with strangers I was very reserved and shy, but in my own way, I was observing and drawing my conclusions.

Before being admitted as a member of a Shaker family, you are required to "confess" or give some account of the mental, moral and spiritual journey you have come through, which has led you up to coming to them. This was pretty hard for me, for I am not in the habit of unbosoming myself to acquaintances of a week's duration. However I gave the Elder, (in your case you would tell the Eldress) some account of my moral struggles, and found myself installed as a Brother that evening, sitting down to supper with the family and sharing a room with the others.

The first thing I was set to do was to learn to milk cows, and for a week, morning and evening I wrestled three quarters of an hour with an old brownish, black cow in the attempt to get half a pail of milk. At the end of the week it was still a struggle for me, and in pity for the cow, or for me, I'm

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not sure which, I was taken off milking, and set for my morning duty to groom an old horse, which I continue to do until this day. This is done before breakfast, which is served at six o'clock. After breakfast I do whatever is set for me to do; sometimes it is to hoe corn, again weed onions, paint wagons and sleighs, (I have done much of this work since I came here,) or anything that needs doing. We had spring's cleaning soon after I came here, and I helped some in this line, whitewashing, and doing anything to help those who had the work in hand.

The Sisters' work is quite as varied. They look after the clothing of the Brethren, darning socks, sewing on buttons and in a general way keeping their wardrobe tidy. Duties they have without number, cooking, baking and housekeeping, and in spare times, we have eight sewing machines where shirts are made for a firm in the city. Under the direction of the Deaconesses all the Sisters take a regular turn at these various duties.

In the summer there are berries of various kinds to be gathered; currants, cherries, gooseberries and in the fall there are apples to be stored for the winter. This the Sisters do with aid from the Brethren as their work will allow.

And now, do I like it? No and yes. My old man, the personal, egotistical self, does not altogether enjoy it just yet. He does not get much to feed him, is hungry and kicks accordingly. For the ordinary natural man, there is but little here to make him feel comfortable and a good deal to make him feel very uncomfortable; which is good. But for that part of you which is upper, for the real me, the higher self, the Christos, the Christ, call it what you like, it is my honest belief that if there be anywhere on the face of the earth where he can find a substantial environment to grow in, it is here. Now I do not want to indulge in any "high falutin." In all circumstances one can have an ideal and work towards it; but here you have the help, which comes from the companionship of others who are on the same road as yourself, and where you can get the opportunity to bring your whole life from rising in the morning to lying down at night, into harmony with the best you know of what you ought to be. Here you have the opportunity, step by step, of steadily eliminating from your character, the dross and rubbish. The influence of the place helps you to do this, nay, drives you to do so,—at least to try. You could not stay here, and be comfortable without making some attempt to get farther on the road to holiness. You would have to leave. Endeavor is in the very air. This is at least how I have felt. I find the struggle hard at times but I shall stick to it like grim death,

> "Tasks in hours of insight willed
> Can be in hours of gloom fulfilled,"

says Matthew Arnold; and in my hours of depression, here, (and I've had some, I can tell you) I try to remember the resolution I came to in a better

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moment, and go stumbling on, in the dark as it may be, but knowing that the day cometh.

So it is more than likely that I shall stay here. May be I shall have the pleasure of seeing you here also. I think you would find a real home here; find soul-fellowship with the sisterhood, and I believe some would find fellowship with you. I read your letter to them, and they think this is just the place for you; still, weigh it well before you decide to sell up and come. I remember that you were once in this country before, and left it again in hurry and disgust. You might, do the same again; or want to. Perhaps I have spoken rather too highly of the Shakers of the North family at Mount Lebanon, for I can only speak of what I know best; so I will add that you are not to expect a very Kingdom of Heaven here, but you may expect to find an honest attempt to form the nucleus of such a thing. Shakerism has progressed a good deal since it was first founded by Ann Lee, but it is the hope and belief of this family, that it will progress still farther, never cease progressing in fact. We are thorough believers in the continuous unfoldment and evolution of the human spirit and along side of that runs all other progress. From a few pamphlets which I enclose, I hope you will gain all the other information you may desire, as to the present day aspect of Shakerism, and after reading, perhaps you might pass them on to such as may be interested in the subject. Good bye for the present.

FRED AITKEN.

INFLUENCE.

By Emoretta Belden.

AROUND each person is a subtle atmosphere in which he lives and moves. It is a part of himself—it is his personality, and whether it be weak or strong it leaves an impression on his associates.

This power, when exerted to sway the feelings or conduct of another, is called influence. An influence for good, like the sunshine is cheering, life-giving, invigorating; while its opposite could better be compared to a poisonous vapor, blasting, deadening to soul-life and growth.

It is very subtle in its action working gradually to its culmination. We can hardly estimate what our influence means to another. It is not only felt to-day, to-morrow, or next week, but it reaches forward even to eternity. On every page of history we see the effect of conditions and events of the past. We read of what powerful minds have done in bringing order from chaos at the time when we were without a settled government,—we see the degrading effect of slavery upon the people and the country, and later of the influence of the Civil War. All this is felt by us to-day, though we may not be aware of the fact.

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Paul said, "None of us liveth to himself and no man dieth to himself." He also admonishes us to put no stumbling block in another's way, but rather to "Bear the infirmities of the weak," and set a noble example to our brethren who are weak in the faith. "If meat make my brother to offend, I will eat no flesh while the world standeth." Doubtless these words have influenced thousands of earnest souls, and will many more. Evidently it becomes the duty of all Christians to resolve,—If an unpleasant and wrong act, look, word or manner will cause my friends to fall, I will deny myself of them, "While the world standeth."

Not only great apostles like Paul; great preachers like Beecher; great generals like Grant, or great men and women in other vocations wield a powerful influence, but every one, has a mighty power for good or evil in the circle in which they associate. There is nothing of so much value as the human soul and it is a very solemn matter that we are accountable for the influence of our example in the sight of all men.

"If any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter;
God help me speak that little word
And take my bit of singing,
And drop it in lonely vale,
And set the echoes ringing."

West Pittsfield, Mass.

CHARITY is indeed a heaven sent messenger; she goeth forth as an angel with consolation on her tongue, love in her heart, pity in her eyes and relief in her hands; she inclines her ear to the suffering and the poor; she seeketh out distress, nor ceases from morning to evening her mission among the homes of the sorrowing; she heeds not the scorn of the proud, the shrinking of the fearful, the eyes of the inquisitive, nor rain, nor wind, nor the bitter frost, but keeps on, and her way is compassed about with gladness. The hungry, the ill-clad, the sick and despairing rejoice at her approach. She shuns ostentation; she has no set time for her labors, but worketh always for want, suffering and grief are ever in her path. She pities the afflicted and is ever mindful of what she owes herself in her duty to others; her motto,—"Love God with all thy heart, and thy neighbor as thyself. —*Seneca.*

THE highest form of Christian experience, is always in harmony with present duty; does all things right and well, first, by estimating all things in themselves, and their relations just as they ought to be estimated, and then corresponding to this just estimate by an equally just conduct.

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THE MANIFESTO.

SEPTEMBER, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

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TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

July.

	Thermometer.	*Rain.*
1895.	67.62	4.75 in.
1896.	71.19	3.125 "

Highest Temp. during this mo. 90 above 0
Lowest " " " " 48 " "
Number of rainy days " " 7
" " clear " " " 13
" " cloudy " " " 14

C. G. Reed.

South Family.

Aug. 1896.

"BLESS the Lord, O my soul, and forget not all his benefits."

We have read with interest the pages of the last MANIFESTO, and pronounce them all good, but find the article by Grace A. Brown especially inspiring. The summer has been made joyous by the presence of a party from Enfield, N. H., who passed one day with us. We were also delighted to meet our mutual friends and former neighbors, Dr. Hellen I. Woodworth and mother, who spent a couple of weeks visiting acquaintances in this Community.

While this section represents a marked fruit famine, the mountains have generously furnished us with an abundance of the healthful and refreshing blueberries, nearly thirty bushels having been gathered by the family who, early and late, considered the berries of the mountain, how they grow.

Peace and quiet reigns throughout our home, with occasionally a ripple of excitement induced by a wrecked bicycler who always finds here the "good Samaritan."

Brother Wm. Thrasher, the good man of centenarian fame is still an inhabitant of earth. One hundred year's acquaintance with physical life finds him wonderfully attached to terrestrial scenes. We believe with Dr. Talmage "to those who are fitted for sailing to the Summer land, theirs will be not a landing on a rock-bound coast but a pulling of their boat amid cacti and groves of orange." Such will be the welcome home of our Brother.

Genevieve DeGraw.

North Family.

Aug. 1896.

"BEAUTIFUL and lovely are thy courts O Zion." Glory rests upon thy hills and peace within thy valleys. "If our home is so beautiful here, what must it be in the world to come?" Our beloved sister Emily Offord, might now give us an answer.

On Aug. 2nd p.m. a number of dear friends from Hancock and a large attendance from all the families of Mt. Lebanon met at Canaan where her memorial meeting was held. Rich in tributes of affection and praise, sweet in inspiring song and strong in the living testimony that appreciates the present good while recognizing the need for future increase, more than two hours were pressed full of heavenly ministrations.

Special note was made relative to the superior mentality of the departed.—"A student of rare ability whose deepest les-

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sons were learned from her own heart." With courage undaunted and a grasp of principles of which only strong minds are capable, she lived and ministered the faith of the Gospel, worked in its present, and for its future unfoldment. Her soul atmosphere was courage and helpfulness to all around her. None name her but to bless.

Some earnest souls prepared by the Spirit are finding with us their only true home. Our worthy Sister G. A. Brown is spreading the light among many interested friends on Long Island.

The army worm attacked several fields of fine grain consuming about one third; higher ground escaped.

Berries are abundant and early apples bring a good price in market. General health prevails.

Catherine Allen.

Enfield, N. H.

Aug. 1896.

VERY acceptable is the endorsement of those New York physicians, as given in the previous MANIFESTO, that a life of chastity is the best remedy to annihilate existing evils. What better declaration could be given in favor of our doctrine, from those not of our Order: "Be ye therefore perfect even as your Father in heaven is perfect."

The great, generous Creator of all good, freighted this world with mineral, wood and floral wealth for the benefit of mankind; and as we appreciate the products of the earth, surely the grander gifts of the Infinite should be desired, to obtain which, the cultivation of the virtues of Christ must be given thought to, as readily as the educational, domestic or mechanical work entered upon, if satisfactory results in spiritual growth would be obtained.

As usual at this season of the year, a walk through our village would reveal to the observer the Sisters busy with domestic and educational affairs, also the making of fancy work for sale. Brethren concerned with mill work, business, trading and gardening.

Quite a heavy and very creditable job has recently been done at our Office horse barn, wholly by the young brethren, in the relaying of the floor, and the rebuilding of the stalls for the horses.

All, we trust, are especially concerned about the sacred responsibility entailed upon us as a Church to let our light so shine that others seeing our works may know that there are joys of the Spirit unknown to the selfish or sensual and duties of life which only a God-loving mortal-loving and service-loving soul can perform.

George H. Baxter.

Shakers, N. Y.

North Family.

Aug. 1896.

THE editorial in August MANIFESTO has the true tone in the sentiments expressed. Just such testimony should be constantly kept before the minds of religionists of all schools and degrees of thought to remind them that the Church of Christ, does not use the weapon of persecution to enforce its views upon mankind.

We have lately finished the perusal of "The History of the Reformation;" a work of some 800 pages. To view the depth of spiritual degradation and superstition to which the human mind at that time had sunken, it is not to be wondered at that in its efforts to burst the fetters that bound it the zeal and enthusiasm manifest should at times be paramount to its wisdom. We would like to have some one who possesses greater insight into the workings of the human soul tell us why it is that of all the commotions among mankind, the one waged in the name of religion, so called, has been the most heartless and vindictive.

On the 21st of July we had a pleasant call from M. C. Schofield, of Guelph, Canada; a mutual friend of the family and an old subscriber to THE MANIFESTO who spent a week very pleasantly with us, studying communistic life in its various phases.

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On the 28th ult. a party of young people with dinner basket and tin pails started for the huckle-berry swamp where we spent the day very pleasantly in gathering the fruit.

Hamilton DeGraw.

East Canterbury, N. H.

Aug. 13, 1896.

WHAT a fearful mortality this midsummer hot wave has created. Cities and villages and even the farmers' homes on the hills and mountains have all been invaded If it is the work of the planets, and some think it is, then it must be a celestial hot wave, and the force that sends it is quite beyond our control.

The hay crop that has been secured is of good quality, and even in quantity has no disappointment. The corn for the silo promises to be an excellent crop. Some of it has already a height of 12 feet and is still moving upward.

We may now anticipate a limited crop of apples for the winter but the prospect is not at all flattering. The sweet and favorite blueberries have been quite abundant and some twenty bushels have been gathered for winter use.

Including all the heat that has been poured upon us, and the free use of green corn, green peas and green cucumbers, with an occasional dish of ice cream, it is a wonder to see how few have fallen victims to some of the ills in the long list for summer. Let us give thanks that our stomachs are so wonderfully, if not fearfully made.

Henry C. Blinn.

Narcoossa, Fla.

July 28, 1896.

A RAINY season commenced with the first of May and continued until the second week in July. From Feb. 28, until April 28, there was no rain, but two or three light showers. We again desire rain.

Our watermelons have amply supplied us; peach trees have put forth three, four and five branches, two feet and over in length, with an overstock of latterals we took off, and all these since Dec. 25th.

The blossoming pine with its great bayonet green leaves reaching to your shoulder is a marvel of beauty when the thick scarlet bud begins to peep into the light and spread out the strong leaves like a vase. There are about fifty apples, and one hundred and fifty young plants; these plants are worth thirty cents apiece.

Before this greets you the increase will be five fold. Let me see—potatoes, peaches, melons, pineapples, rice, milk, and eggs are already a success under our care and by the blessing of God. Climate is perfect, and our health in a general way corresponds with our courage and hope.

We are all, in a sense, exiles and feel the separation from associations that were dear and pleasant, but on the whole, this land is a "Promised Land" and no mistake.

One other, and the greatest blessing we have, is a knowledge of the Gospel of Christ.

Andrew Barrett.

West Pittsfield, Mass.

Aug. 1896.

SINCE last we met for our chat about home, summer's rains and suns have nourished and warmed the seed entrusted to keeping, and we find harvest time approaching with its treasures of mellow fruits and sweet flowers, given for the comfort and enjoyment of man.

Not an over supply, we think, will be meted as our portion this year, in the line of fruits, but enough for the comfort of our family.

Berries have been very abundant. Huckle-berries especially plentiful. For five weeks the hills of "Old Berkshire" were constantly having the "Blues." Troops of laughing children, eager for the pleasure of picking, and older children, equally anxious for the result of such labor, flocked to them daily, returning well loaded with the berries, nearly six hundred quarts gathered. Black-berries are likewise plentiful.

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On the evening of the 6th inst. we were visited by a terrific thunder shower. The thunder and lightning were both violent and continuous and the rain beat upon the dry earth with fury. It lasted for about three hours.

Many fires occurred around us, there being seven within a radius of four miles, most of them were the burning of barns, loaded with newly gathered hay. We, escaped without the least harm, even the oats, then enduring the threshing process, were all safely under shelter, owing to the wise forethought of Brother Ira, who apprehended the threatened storm.

Our friends at the Canaan family, whose joys and sorrows we always share, invited us to attend the farewell meeting of Sister Emily Offord. At such seasons how closely we approach the pearly gates, catch a glimpse of the glory within,—the reward awaiting every faithful worker here below.

Our flowers are in blossom delighting the eyes of every beholder. Their beautiful tints and sweet fragrance, cause them to be loved by all. Arranged in handsome bouquets, they find their way around the house, like messengers of love, telling of an All-wise Power constantly caring for, not only the needs, but the pleasures of his children.

Fidella Estabrook.

Tribute of Love to our Sister EMILY OFFORD.

By Eldress Anna White.

An invisible world of intelligence
"Lies around us like a cloud,
A world we can not see;
Yet the sweet closing of an eye
May bring us there to be."

Our Sister has entered upon this new stage of existence; she has forded the river that separates time from eternity; she has passed the pearly portals all must pass, and vanished from mortal sight. Having been thoroughly impregnated with the principles of our Order, and living in conformity thereto, she has before this been made a welcome guest by members of the Order, constituting the Church of Christ, or, the Mother Church in the Spirit world. The change commonly called death, is to her a most happy change, a joyous realization of the faith she loved above all other.

In early life she took upon her the sacred vow of consecration; a consecration that means the relinquishing of the old life of nature for the new life of the Spirit; the demolishing of the *me* and *mine* system, and the adoption of the principles of equality, which entirely dethrone selfishness and give the largest possible scope for the rounding out of a beautifully exalted character; a character of which she was a fit representative. In the atmosphere of her life there was health, peace, happiness. Her brightness of spirit overshadowed the suffering of body. For many years she fought with unrelenting energy against physical disease, which was mainly inherited.

Sister Emily believed in the dominance of mind over matter, and through this faith kept the latter at bay to a wonderful extent.

The subject of mind controlling matter is one that is now being investigated and accepted by a large class of thinking men and women. Upon those lines we have all had our experiences and can witness to the fact that there is far more truth than fiction in the doctrine. When we allow faith the pre-eminence, our possibilities will be greater.

We are yet children in the rudimentals, and it is well for us to keep there, that we may enter fully into the kingdom of heaven state before we aim to ascend to loftier heights or are called there by travail and experience. The least in this kingdom are greater than the wise and learned of this world, because they have a knowledge of the spiritual world—the world of causation—and apply that knowledge to the practical things of this life, thereby creating a heaven below, preparatory to entering a heaven above.

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No one is without his spiritual experience. I am not without mine. The night after Sister Emily's ascension she came to me. I recognized her at once and said, "Emily, I know you are here; you have kept your promise; come to me often." Again I was aroused by hearing most angelic singing, I thought surely every one in the house must hear it, and said aloud to my room mate, "Do you hear that heavenly music? it is Emily singing." She said, she did not. After this we both heard the sound of voices in earnest conversation. One verse of the stanza ran thus;—

Oh, joyous, joyous happy thought!
From pain and death set free,
On wings of love I soar aloft
Away, oh earth from thee;
Away from thee,—still not away,
The heavens and earth are blended,
When from the night into the day
The Spirit hath ascended.

Showing that though here on earth we have the power to rise in the resurrection and life of Christ by the maintenance of the pure, gospel testimony of our Mother. In one of her "many mansions" we find our beloved Sister like a caged bird set free, decorated in garments bright and shimmering, the garments she has woven thread by thread, by kindly thoughts, by loving words and good deeds. There we shall meet her.

Mt. Lebanon, N. Y.

Sanitary.

THE strong animals that do the world's work—the elephant, horse, mule, ox etc., eat only vegetables. No one thinks of feeding them flesh to add to their strength or fleetness. No wolf or other predatory animal can catch a deer, antelope, caribou or moose on a fair run, but by stealth, sly cunning, watching and springing or hunting in packs—where the fugitive doubles on his tracks and they cut across. So of the hounds and hare.—*A. O'Leary, M. D. in Human Nature.*

BREAD and fruits, in the larger sense of the term, contain all the essentials of a correct human diet, whether for flesh, blood, brain or bones.

Unripe fruit proves more or less injurious to every one. Currants, gooseberries and apples gathered before they are half ripe and stewed or made into pies, are common. These cooked fruits contain all the noxious ingredients that the raw ones do. The sun in the process of ripening may change them to healthy ingredients, but cooking does not and can not do it. In this way a world of unripe fruit, so to say, is eaten and a world of disease and premature death is the consequence. —*Dr. Alcott.*

APPEAL of Alexander M. Nicol,—Look up. We are his chosen people. We belong to a God raised movement. Men die, men fail, men falter, men surrender, but God lives and his work goes on.

What God wants of us is that out reaching bigness that ignores all littleness of aims, or love, or creeds, and clasps all Earth and Heaven in its embrace.—*Ella Wheeler Wilcox.*

Deaths.

Judith Dillon, at South Union, Ky. July 8, 1896. Age 93 years, 5 mo. and 26 days.

Sister Judith is the last of the children of the first settlers in this Society. She has spent eighty-six years here, during which time, she held several offices of trust, and was respected by all who knew her. J. C.

Emily Offord, at Canaan, N. Y. July 30, 1896. Age 48 years and 8 months.

Ann E. Evington, at Pleasant Hill, Ky. Aug. 9, 1896. Age 61 years and 1 mo.

She entered the Community in 1849 and was beloved by her many friends. For several years she took charge of the little girls, who sadly mourn their loss.

J. W. S.

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and the Tennessee Centennial by Charles T. Logan. The fiction in this number is particularly good, as is also the department for young people, which contains contributions by Horatio Alger, Jr., Edward S. Ellis, Minna Irving and others.

The July Magazine Number of THE OUTLOOK contains two illustrated articles in the nature of character-sketches of the Republican and Democratic candidates for the Presidency. The article on Mr. McKinley is written by Mr. Murat Halstead, a personal friend of Mr. McKinley. The article on Mr. Bryan is written by Mr. Richard Linthicum, a successful Chicago journalist. Both articles are illustrated in an original and striking way. The feature of the number is an article on the author of "Uncle Tom's Cabin," the late Mrs. Harriet Beecher Stowe, written by Mr. John R. Howard, who has intimate knowledge of the personal and literary history of Mrs. Stowe. Fourteen illustrations will accompany the article. Mr. Talcott Williams writes on "The Higher Life of Philadelphia." This is perhaps the most finely illustrated of all the articles printed in the series on "The Higher Life of American Cities," and the article itself is of unusual interest. Educational matters receive especial attention. An able article, and one sure to provoke discussion, is that on "Tendencies in Collegiate Instruction," by Professor F. H. Stoddard, of the University of the City of New York. In the series on "The Founders of Great Movements," there is printed an article on Dr. Francis E. Clark, founder of the Christian Endeavor Society, which has ust held its great annual meeting in Washington. The author is Mr. J. W. Baer, Secretary of the United Society. There are many pictures. ($3 a year. THE OUTLOOK Company, 13 Astor Place, New York.)

In commemoration of the fifty years of existence of the firm, the proprietors of the *Scientific American*, Munn & Co., have issued a special number of the *Scientific American*. We have the number before us, covering 72 pages, with very numerous illustrations, some of exceeding interest as being reproductions of what were scientific notabilities of former days, others relating to subjects of modern or immediate interest. The first page of the paper contains a reproduction of sample pages of early issues, veritable curiosities in a way. In one early issue, for instance, the Morse telegraph is spoken of, "a wonder of the age, which for some months has been in operation between Washington and Baltimore and is likely to come into general use." Another page gives an illustration of an improved railway car, while the Smith Electro magnetic Machine figures on another page; all interesting scientific thought of fifty years ago. The text of the paper consists of series of articles on leading mechanical and scientific subjects; Electrical Engineering, Progress of Printing, Bicycles, Telescopes, Photography, Locomotives and the like. These are all liberally illustrated. It is, of course, impossible to suppose that the advance of the last half century, almost worthy to be called greater than the progress of all preceding ages, could be presented within the limits of an encyclopedia; but the work on this issue of the *Scientific American* appears to have been very carefully done and no pains seem to have been spared to make it cover its ground. Some of the portraits of distinguished inventors, of which quite a number are given, are exceedingly interesting; and the other illustrations, as showing the transactions of the past fifty years—the curiosity of engineering and the achievements of science and invention of the same epoch—are exceedingly interesting. If published in book form, it would represent a volume of 442 ordinary sized pages. Price, 10 cents. Munn & Co., Publishers, New York.

A LESSON FROM AFRICA.

Sometimes valuable information about ourselves comes from unexpected sources. Here is something interesting about American baking powders all the way from Africa.

Rev. Bishop Wm. Taylor, for several years Methodist Bishop of Africa, says that the red label of the Royal Baking Powder is familiar to every housekeeper in America, is quite as well known and the powder as highly prized in every part of that continent to which civilization has extended. The Royal Baking Powder was taken to South Africa a great many years ago by Mrs. Robinson, a missionary. But its use soon spread beyond the Missions, and it came to be regarded as a necessity by all classes. It was found particularly valuable in the mines and upon the ranches, and frequently sold at interior stations for a dollar a pound. Especially has it conduced to the comfort and health of the missionaries, who would find bread-making a sorry business without it.

Another interesting fact is that no other baking powder will stand service in that country. Rev. Ross Taylor, the agent for African Missions, says: "During the past ten years we have shipped Royal Baking Powder regularly to our African missions, and for the last four years to the exclusion of all other brands, because of the testimony of our missionaries that it maintains its strength, freshness and purity in the tropical climate, which others do not. For instance, the superintendent of our mission in Angola, a work that is financially maintained on commercial lines, reported that he could not hold his trade with anything else but the Royal. We are using it in forty mission stations in Africa."

Here is a suggestive fact of value to American housekeepers. Though the presence of this keeping quality in the Royal and the lack of it in other powders is developed more conspicuously in the hot, moist climate of Africa, it exists in the Royal and is deficient in the others as they are sold in this country in exactly the same ratio This natural test demonstrates more forcibly than a chemical analysis could the wide difference that exists between the different baking powders in their combination and actual practical value. The maintenance of its strength and freshness under all climatic conditions is evidence that the Royal powder is more accurately made and composed of purer and better ingredients. Such a powder only will give uniform results in perfect foods and prove of the greatest economy in the saving of flour, butter and other articles used in their production.—*N. Y. Christian Advocate.*

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THE

MANIFESTO

OCTOBER, 1896.

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Books & Papers.

The September number of FRANK LESLIE'S POPULAR MONTHLY, just out, is a brilliant one. It is impossible to even mention all of its special features. A few of these are: "Colonial Dames and their Daughters," by Sally Nelson Robins, of the Virginia Historical Society, illustrated with many old portraits; the second paper of Colonel Garnett's description of General Lee's part in the battle of Gettysburg, forming the eighth article in the POPULAR MONTHLY'S great Lee Series; "A staff Officer's Recollections of General Lee," by Colonel M. V. Moore; "The U. S. Lighthouse Establishment," by Joanna R. Nicholls, describing the buildings, vessels and buoys in our waters, and their maintenance, liberally illustrated; "The Nuremberg of the Mastersingers," by George Willis Bardwell, with seventeen pictures; "The War in Cuba," by Frederick A. Ober, giving an account of the battles and progress of the struggle for Independence' with portraits, battle scenes, etc.; "Signaling on the Battle-field," showing how messages are transmitted during an engagement. Then there are a number of short stories and poems, the conclusion of a serial, an attractive young folks' department, and other features.—*Frank Leslie's Publishing House, New York.*

THE JOURNAL OF HYGEIO-THERAPY for August has the seventh chapter of "The Science of Life," by Dr. Gifford and this treats of the wonderful state of sleep which is termed the third ability in life. "The Science of Phrenology," by Ella Young M. D. "Anti Vaccination" receives the attention of A. J. Clausen, Ph. D. "Phrenological Sketches of Major Wm. McKinley and Wm. J. Bryan," by Ella Young, M. D. will be studied with interest. Other articles will also claim attention. Published by Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PULPIT for August has "The Effects of Atheism and Agnosticism" by Rev. J. B. Hawthorne, "The Fool" by Rev. Frank DeWitt Talmage. "Praise vs. Flattery" by Rev. S. L. Krebs. "Christian Position of Women" by Rev. Wm. H. Leavell. "The Influence of Jesus Christ in Civilization," by Rev. N. D. Hillis. "The Parable of the Impossible." by Rev. George M. Stone," Published by G. Holzapfel, Fredericksburg, Pa.

THE OUTLOOK for August 29th has several articles beautifully illustrated. The first written by Col. Frederick D. Grant, has interesting references to Li Hung Chang and General Grant with some six illustrations. "Mr. Moody and Northfield" by H. W. Webb—Peploe of St. Paul's London has nine illustrations. "The Higher Life of St Louis," by Rev. John Snyder has twenty-five illustrations. "The Institutional Church" by Rufus R. Wilson has eleven illustrations. ($3. a year.) The Outlook Co. 13 Astor Place, New York.

THE PHRENOLOGICAL JOURNAL for Sept. publishes the Photographs of Hon. Wm. J. Bryan and Hon. Arthur Sewall whom Prof. Sizer has kindly and carefully presented to the readers of the Journal. "Phrenotypes and side views" is a lesson of instruction and no less "Phrenology and Psychology" by John W. Shull. From the study of such articles, comes an appreciation of their value. An interesting reminiscence of Bayard Taylor. Then we have "Temperament in Hand Writing;" by H. S. Drayton M. D. Several other articles will claim the attention of the reader but the illustrated article on "Child Culture" will find many interested readers and thoughtful examiners. Following this comes Table Manners, for Children; The Science of Health, &c. Fowler & Wells Co., 27 East 21st St. New York City, N. Y.

Ian Maclaren's new short story, the last he will write until after his American visit, has been secured by THE LADIES' HOME JOURNAL for publication in the October and November issues. It is called "The Minister of Bede's" is said to be in the brightest cleverest Maclarenesque vein. Beside charm as a delightful romance, the story is said to be notable for the admirable character that the author has created for the chief personage—the minister of St. Bede's, as a lover of an humble Scotch lassie.

Every one knows of the Young Men's Christian Association; few know the circumstances of its origin and the magnitude of its work to-day. THE SUNDAY SCHOOL TIMES is enlightening its readers in this matter, from authentic sources. First, an article by Sir George Williams, the English founder of the Y. M. C. A., told of its inception in the world; another article, by the secretary of Foreign Department, told of the Association's work around the world. Subsequent articles will take up the branches of the ever-spreading work, showing the progress it is making among young men.

JOHN D. WATTLES & CO.
1031 Walnut St. Philadelphia

THE PENTATEUCH, its origin and authorship by H. L. Hastings, editor of The Christian. This little work of eighty-four pages is full of useful information. Those interested in the study of the Bible will be much benefited by a careful perusal of this book. The investigation on the Higher critics is sometimes amusing to see how these worldly wise men are illustrating their figures. "The claims of these critics," says Mr. Hastings, "are astounding, but the claims of these experts needs to be tested before we can believe in their ability."

Published at 47 Cornhill, Boston, Mass.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. OCTOBER, 1896. No. 10.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

Notes Referring to the Early History of the Shakers in the United States.

No. 4.

SUBSEQUENTLY Father James said, "It is my desire that whenever you are in a room or open a door where people are kneeling that you kneel with them and not wait for them to rise.

Mother Ann taught us to be devoted while in the worship of God. "Labor, when you have a privilege to worship God, to gather of the substance and power of the gospel. When I set out to seek the Lord I gave my whole soul and body to labor for the saving power of God." Mother and the Elders would often repeat, "Holiness becometh God's house forever." I never saw a spirit gift pass unnoticed by Mother.

She taught us to look cheerful and be pleasant, that it was not good to be of a sad countenance. She would say, "Be solemn, yet joyful; as having nothing, yet possessing all things." Mother always looked pleasant, and when administering a reproof she wore a sweet and heavenly smile.

On one of my visits to the Square House, Mother met me at the door and taking hold of my hand walked with me into several of the rooms, and then into the one where the family was assembled in worship. She spoke not a word, but went to the south door of the Square House and extending her arms to the the south west, she said, "The next opening of the gospel will be in the south west."

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Father James who was present said, "I hear the angels singing." Mother asked, "Where do you hear it?" Father James replied, "I hear it in the south west and sometimes it seems very near."

At one time when on my way home with one of my companions, we stopped to pick some whortle berries. Mother sent word to us not to pick them on land not owned by Believers, unless we asked permission. When any one presented Mother, or any of the Elders with any gift, they would manifest great respect and gratitude.

Father James would sometimes pray aloud, when young believers were present, and I supposed it was to teach them to pray and give thanks to God. He seemed to take great delight in the way of God, especially when he could see those who were young growing in spiritual grace.

I never saw Mother Ann under any violent operations of the power of God; she seemed to possess within herself an inexhaustible fountain of that power which she would often communicate to a whole assembly, by singing and gently speaking a few words. Fathers, William and James used to labor in the worship with great power and zeal and administer gifts to others, but Mother Ann's presence, the sound of her voice, or the movement of her hands when under the immediate influence of the Spirit of God, was far more powerful than the united gifts of all others. She was the supporter of their gifts and the center of their influence.

By Jonathan Clark.

The first year that I lived at Watervliet, N. Y., we suffered for the want of food as money was very scarce, and the Believers were counselled not to run in debt. Our subsistence was largely on rice and milk. Sometimes we would go to the river and catch some fish and for several months this was the only kind of meat we were able to procure. Flour was very expensive and we used but little for the making of bread.

Our work of planting, haying and sowing of grain was very laborious and through the scarcity of food we became very much emaciated. On the Sabbath our meals were extremely light. Sometimes it was only a bowl of thin porridge and a small piece of cake. When our potatoes had matured sufficiently for the table they were roasted and eaten with milk, and we began to fare better. In this same year there was a famine near Lake George, and the citizens of Albany sent a large donation of flour, grain, beef, pork and other articles of food to the sufferers. Myself and another brother were hired to transport the food to Crown Point. While on the way we called at a small house to obtain some refreshments. We soon learned that a lady and three children were the occupants, and on making known our business, she told us she had not a mouthful of bread, or meat, or potatoes in her house and had not seen any for some months.

When we asked her what she lived upon she replied, that when the brier-

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vines began to grow in the spring she gathered the leaves and boiled them and then ate them with milk.

We passed on and soon reached our destination. On our return we purchased some grain and some flour for the Believers which was the first that had been purchased during the season. So soon as our crops were harvested we were able to make sales and purchase articles for our own use. God smiled on our labor and the Society began to prosper in temporal and spiritual blessings.

Father Joseph Meacham encouraged the Believers to bear their sufferings patiently and to remember that they were engaged in a work for the redemption of souls.

(To be continued.)

THE EMANCIPATION.

By Oliver C. Hampton.

IF you find that fear, sorrow, sickness or pain is standing in your path, and your peace has departed,—then seek some retired place, and try to gain perfect silence of spirit, soul and body. Endeavor to consider yourself in the presence of the Father. Do not ruminate, speculate, or even reason, only think that you are waiting for restful relieving. Try to penetrate more into the inmost recesses of your being. While you do this try to remain in perfectly passive resignation, without excitement of any kind. Leave for the time, all emotions of sorrow, joy, hope or despair.

When you have reached this Divine Inmost of your being, you will gradually discover the Kingdom of Heaven within you, that Jesus referred to and which he said consisted of righteousness, peace and joy in the Holy Spirit. You will find that the windows of this silent kingdom, open to the Infinite and Eternal; not lovely, but Love itself; not peaceful, but Peace itself. You will find that you have discovered the celestial solitude spoken of by the Judean Shepherd, when he sang,—"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." You will also find that "Because thou hast made the Lord, (which is my refuge) thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways."

Whereas you may have been driven this way and that, by effects, and the fluctuations of your environment, here you will find yourself in the calm region of causes, and for the moment, you will find that your troubles have departed and a serene peace has come over you. You will exclaim with the poet,—

"I will abide in this region serene,
With Christ to commune by the rivers of Peace,

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Where bloom the rich flowers of loveliest sheen,—
And sorrow forever shall cease."

While you can maintain this sweet communion, you shall bid all sorrow, sickness and fear to depart and they will obey you. You shall speak the word and it is done; you shall command, and it shall stand fast. But now you will ask, can all this be done at one sitting?—I tell you nay,— nor by a hundred. But by faith and perseverance, it all can be effectually accomplished. If it be possible to attain, is that not enough? Give it a trial. But you must bring every desire into passive resignation to the All Good. To indulge in anything that contradicts your sense of propriety or reason, in thought word or deed, will be fatal to success All day and all night, must your intentions be to subserve your interest, elevation and betterment. To drink whiskey, take morphine, or indulge in lustful pleasure, will destroy every possible chance of reaching that rest in God, which in the days of adversity you so much long for. Gluttony, anger, jealousy, revenge or impatience, will effectually close the door into this Divine Inmost which Jesus exhorted us to seek. But if you persevere, these will all gradually drop out of your life and depart, leaving you in possession of everlasting peace. Go into this holy Silence and pure stillness say twice a day and remain under the Divine afflatus, say half an hour at one time. Keep it up, do not flinch nor yield to discouragement on account of poor, or slow results, and in process of time you will surely reap if you faint not.

I have thus written from the sincerest sympathy with any and all of my fellow-beings, whether friends or foes, and I shall be glad if it may do any of them good.

Union Village, O.

[*In memory of Sister Emily Offord.*]

REST IN PEACE.

By Florence A. Staples.

STRUGGLING? ah the strife is ended,
And there rests a radiant bow
O'er the spirit that has found a glad release;
And upon the breath of stillness,
Floats there an enchanting song;
'Tis the rich enrapturing melody of peace.

Through the bright and pearly portals,
Leading from death unto life;
Golden gates by God's great mercy set ajar;
Through the valley dimmed with shadows,
Hath a risen spirit passed,
To the land of souls which lieth not afar.

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Not afar, our eyes now blinded
By the scenes of time and sense,
Soon the glory of that blissful land shall see;
And our ears dulled by the discords,
Of inharmony and strife,
There shall list the chords of angel harmony.

As the flowers upturn to sunlight,
In expectant attitude;
Or the lifting of the mists from hill and lea,
As the rushing of the streamlets,
Coursing towards their native source,
There to mingle with the waters of the sea,

Turns the spirit ever homeward,
Towards its origin divine;
Homeward from conflicting scenes of earth below,
Where the vision in the valley,
And the faith is turned to sight;
There far grander possibilities to know.

In a life of endless progress,
Will the souls unfoldment be;
Love divine the vital energy supplies,
While material forms uprising,
Reach their Zenith, yield to death,
Still the spirit hath a growth which never dies.

Deathless sing the rolling ages,
In their ceaseless, ceaseless rounds;
Spirit force the vast immensity infills,
And the grasses, and the leaflets,
And the rocks attest the truth,
Graven on the brow of the eternal hills.

Life immortal is crowned victor;
By the gate of pearls she stands
With the trophies of her conquests nobly won,
Though the perishing is smitten,
Yet the grave hath brought no sting,
For the strife is ended and the race well run.

Light, O loved one, greets thy vision
Of a fair eternal day,
Nearer, nearer drew the bright angelic band;
And, as round the night damps settled,
And we bade thee a good night,
Angels bade thee welcome in the Morning Land.

Canaan, N. Y.

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OUR MOTHER IS COMING.

By Julia Russell.

HARK! list to music in the distance now pealing;
All hail! comes the echo in accents most sweet;
Be glad O ye people, 'tis your day of rejoicing,
A Mother is coming her children to greet—
With the soul-cheering message, not *one* is forgotten,
Your prayers have been heard by our Father above;
And your names are enrolled in the Archives of Heaven
As Daughters and Sons of my favor and love.
Stand ye fast in the faith which will finally anchor
Your souls beyond doubting, earth's trial and pain;
You remember through suffering I purchased my freedom
From bands more oppressive than slavery's chain.
Though the struggle was long, yet I fully determined
The foes of my household to conquer and slay;
Incessant in prayer through the fiercest of conflict,
Sought only the courage my faith to obey.
Despised and forsaken of friends once the dearest;
I drank my lone cup, meekly blessing the rod;
E'en when life was endangered by cruel designers,
I feared not their anger, my trust was in God
Who had thus far been leading me safe through the mazes;
At times filled my soul with a glory divine;
Which ope'd to my vision a grandeur supernal;
An earnest of Heaven when the triumph was mine.
Thus my work well accomplished; and true to my mission;
Ordained as a Savior, my purpose should be
To herald the truth that on earth, had been given
The power of salvation all souls to set free.
This day bear me witness, who know the full blessing
Of the pure testimony I sought for and gained;
Unfurl the bright banner where all may behold it
That no longer in darkness and error they reign.
Pray often for those in the broad fields of labor
Attacking the strongholds of misery and sin;
Their cause is all worthy their efforts most blessed,
Unyielding their purpose they surely shall win.
Then instead of the bramble shall spring up the fir-tree,
The waste places smile in their beauty and mirth
And the nations shall turn unto God their Creator
His house be an honor and praise in the earth.

Enfield, N. H.

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LIFE IN THE LIGHT.

"HOW very little is correctly known concerning us or our Community." We take this remark from the letter of a gospel friend who is in another state on a mission of peace. Shall we not with equal propriety add,—How very little we do to extend this much needed correct knowledge of our order.

More than one hundred years have already passed since the revelation of the word of God was delegated to mortals by which our Christian order was called out from the elements of the world. Although the publications of the Society in the past, have been very limited, still the record has been sufficiently full to render us ample information in regard to the trials and perils through which our gospel pioneers passed in order to establish our religious home.

This has proved to be in the fullness of the term, a haven of rest for soul and body, to many thousands since that day. Indeed, one among the many great blessings is that of a good Christian home, surrounded by the necessary comforts of life and by the daily association of friends who have proved themselves faithful by the cross of Christ. As excellent as this may be it is a greater blessing, by far, to be able to publish the gospel of glad tidings and to verify the truth of our statement by a practical demonstration. If most of the information existing among the masses represents our order in an obscure or false light,then the information in many cases proves very injurious to our Society. Should we not study to modify or wholly change this order of things?

We may be ignorantly and maliciously represented. The effect of these representations upon society is often the same and the influence of the ignoramus or the vile traducer is magical. Our gospel fathers and mothers who have passed on before us were firm and fearless in their testimony against every phase of wrong doing, and yet when their enemies sought to injure them by slanderous reports, it was their custom to bear the stigma in silence. Perhaps it was the most judicious course they could have accepted. At any rate it was their way.

As the population of the country increases, so in proportion do silly and designing stories increase in the minds of men and women of corresponding conditions. The age of the Church has thrown into the world many disappointed, disaffected and may be unprincipled persons whose exaggerated reports are often heralded from city to city. All this needs a counteracting influence and an invitation for a closer inspection into the

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principles which underlie the gospel work, and into the practical lives of those who form the order.

To-day we live in a land of publications. Thousands and thousands of printing presses are running day and night, while from ten to twenty thousand impressions of books, pamphlets or papers are thrown out upon the world in one hour. It is emphatically a printing and reading age. Every form of trade, every phase of professional life, and no less every order of religious organization must publish their programme if they wish to be known. Religious bodies, like dealers in merchandise must place before the world what they wish to have accepted, and this should be done from day to day so long as the world stands.

This needs an illustration of their forms and ceremonies and the order of the cross under which they live, whether it be of Adam, Moses, Jesus or Paul; and then in all kindness allow the children of this world the privilege of accepting or refusing. To neglect this is to neglect the education of the public mind in those truths which we think so essential to salvation. Those who neglect to make use of this privilege as time passes, may as well fold their arms and brace themselves securely in the corner, as to think of either progress or prosperity.

Spurious representations of the cross of Christ may be multiplied and the testimony of eternal life most shamefully adulterated by ambitious and worldly-loving churches. There may be instances where those who know the truth will prefer from sinister motives to speak that which is false, and yet all this does not prove that every person must become unprincipled, or a teacher of error.

Indeed it does not. As there ever has been, so we trust there ever may be witnesses for the truth who will fearlessly testify against the sins of the world. If we are in any wise commissioned to this work, does it not follow that our prosperity will be commensurate with our religious interest. The religious and social life of the Shakers should be better known. The rules and regulations which govern their families from day to day; the care which they exercise over each other, and that which is proffered to the children they receive into the Society, and above all, the discipline of the cross of Christ which is the light of life to the order, should be sown broadcast in the world. No rules should be adopted nor any practice admitted of which the Community need be ashamed.

As individuals and as Societies we may do wrong; may fail of reaching that standard of excellence or spiritual growth which becomes the true diciples of Christ, and yet we may and indeed should be willing to

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be the subjects for a just criticism. Saint Paul said of his brethren, that they even gloried in some things of which honorable men among the Gentiles would be ashamed, and as strange as it may seem the Corinthians as yet, are not all dead.

The Christian work is directly and emphatically an individual work. However much men may assist each other by associations in their multiplied business or domestic arrangements, when it comes to the consecrated life of a Christian it must be that of an individual, even to the forsaking of his own life. In this we should be clearly known through our publications; through the influence of those who have seen and heard the testimony, and through the manifestation of the spirit of God in the moulding of our lives as vessels of honor unto Him.

H. C. Blinn.

DAY LILIES.

By Cora Vinneo.

Born for a day! and yet so sweet and fair
That day seems brighter just to see thee bloom,
And night seems holy just to be thy tomb.
God said "exist," and from the virgin air
He spun for thee a robe, with matchless care,
And in the under darkness and the gloom
He struck the wells supplied with rich perfume,
And filled thy incense cup with nectar rare.
Born for a day! and yet the thoughts that come
Stay with us when thy snowy forms are gone,
And find a voice when day's harsh voice is dumb.
But when the golden sun announces dawn,
We look to see thy lovely sisters greet
The new-born day with forms and perfume sweet.

Mt. Lebanon, N. Y.

We are all prone to keep the level of those we live with, to repeat their words, and dress our minds, and often our bodies, after their fashion, and hence the spiritless lameness of our character. Our greatest danger is not from the gross, the vulgar, or the licentious, but from the common class of humanity who claim to live a moral life. The mind grows by what it feeds upon, therefore a mental scavenger is, like the scavengers of the earth, low in aspiration, and led and governed by the lower passions.

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THE MANIFESTO.

OCTOBER, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

THE MUGGLETONIANS.

By Louis Basting.

WHEN Henry VIII became King of England in 1509 the Catholic church was in complete and almost unquestioned possession of the ecclesiastical establishment. He was himself a devoted member, going so far as to write a book in opposition to some of Luther's doctrines, for which performance the Pope bestowed upon him the title of Defender of the Faith. But later on, dissensions of a personal and a political nature arose between him and Rome, and because he could not have his way in matters and things, he broke with the ancient church. The process of breaking up the old establishment extended over a long period of years, and successful as he was in that enterprise, accomplished almost wholly by brutal force, he failed of supplanting it with a generally accepted system. If he, the former devoted catholic, could deny time-honored doctrines and pronounce new articles of belief, many of his subjects claimed the same right for themselves; if he almost extirpated the catholic form of religion out of England, he and his successors found it impossible to prevent the discussion and debate of points of theology, and the formation of societies based thereupon. Theology and religion was the common topic of controversy everywhere. The great mass of pointed matter related to arguments and disputations of that nature. Very little was there in it of love and duty, of charity and true religion; it was a stormy period of political, social and religious upheaval.

It was not at all strange that at that time, when the old landmarks had been swept away, men of much egotism and strong will should make claims for themselves that only wild fanaticism could make and childish credulity would accept. During Oliver Cromwell's rule there were men who claimed to be divinely inspired prophets; who assumed to bless and to curse, to judge and to condemn at will, and asserted that their decisions would stand forever; but they were divided amongst themselves as to who should be the greatest.

One Robert Tannye announced himself to be the Lord's High Priest, called to gather the Jews together out of all nations. He also claimed to be able to materialize spirits, saying he often had eight or ten of them at his house, Jeremiah the prophet among them. His pretensions were resisted by Ludovco Muggleton, who gave him thirty days to repent in, at the expiration of which he wrote a sentence of eternal damnation against him as a false prophet. This Tannye and his followers had built a small vessel in which they started for Jerusalem, but as they were all lost at sea it was considered to be a fulfillment of Muggleton's curse, whose fame was therefore much increased.

Then there was John Robbins who posed as the Almighty himself, and was worshipped as such by his followers. Him, Cromwell had imprisoned for blasphemy and Muggleton went to the Bridewell, called him to the window and pronounced a sentence upon him of which the following is a part: "Many have been thy

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crimes, John Robbins; many hast thou deceived and ruined in a multitude of ways; thou gavest them leave to abstain by degrees from all kinds of food; thou didst feed them on windy things, as apples, and other fruit that was windy, and they drank nothing but water; therefore look, what measure thou hast measured unto others we will measure again to thee." Robbins was utterly mastered; he said: "It is finished; the Lord's will be done." He wrote a letter of recantation, was released from prison, and disappeared from public notice.

Muggleton and his party were triumphant over the lesser prophets, and they published a book, A Transcendent Spiritual Treatise. He formed no regular congregation; indeed he spoke slightingly of public worship, prayer and praise; he thought it might do for the little men, he had no use for it. He continued to work at the tailor's trade, but was ever ready to meet inquirers, and if he could not subdue them by agreement he would curse them. One Penson engaged in disputation with him, with the result that Muggleton "did pronounce this Penson cursed to all Eternity." The latter, not liking to be treated in this manner "arose and smote the prophet upon his head with both his fists. But it came to pass that this Penson was taken sick immediately after and died within a week, much troubled and tormented in his mind. Then began the children in the streets to cry after Muggleton: "There goes the prophet that d**** people." A motley crowd gathered around him, monomaniacs, astrologers, pranters, scoffers, atheists; all talking, preaching, haranguing, about religion, visions and revelations.

The chief article of the Muggletonian theology was that: "God hath a body of his own, as man hath a body of his own; only God's body is spiritual and heavenly, clear as crystal, brighter than the sun, swifter than thought, yet a body." It was also held that the Trinity was composed of God, man and the devil. This brought about a collision with the Quakers, whose conception of the Deity was pantheistic. Fox and five of his ministers held a public discussion in London with Muggleton and his assistant prophet Reeves; it ended in the usual way, Fox and his company were consigned to eternal perdition. Some time afterward the same fate was denounced against a Quaker named Josiah Coles, who was soon removed by death. This aroused the wrath of young William Penn who thundered out defiance. "Boast not," he says, "thou enemy of God, thou son of perdition, and confederate with the unclean croaking spirits reserved under chains to eternal darkness. I boldly challenge thee with thy six-foot God and all the host of Luciferian spirits, with all your commissions, curses and sentences, to touch and hurt me. And this know, O Muggleton, on you I trample, and to the bottomless pit are you sentenced, from whence you came, and where the endless worm shall gnaw and torture your imaginary soul." Surely, in violence of denunciation the Quakers had nothing to learn from Muggleton, who of course hastened to retaliate to the best of his ability; but it is evident that the former were much worried by the doings of the latter, and many of their publications of that period are directed against him. The prophets were arrested, fined, imprisoned and pilloried quite a number of times. Once when on trial before the Lord Mayor he was told by Muggleton to hold his peace and be silent as became a d * * * * man in the presence of the Lord's prophets. It is stated that the mayor obeyed and said nothing more.

Muggleton is described to have been a man of much natural shrewdness, but without sentiment or sympathy, without nerves, staid, stern, fearless, insensible to pain. He worked as a taylor till late in life, and derived a competence from the sale of his books. He never preached, never tried to make converts, never spoke except when spoken to; but when applied to as an oracle then he answered as a god. He was certain that he knew; he knew he

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was the light. Pleasure! He did not know the meaning of the word. Riches? He had no use for them. Content to pass his days in stubborn rapture he has left it on record that he did not so much mind to be saved as he did to escape being d* * * *. He thought that if he could but lie still in the earth it would be as well with him as if he were in eternal happiness; nor did he care whether he was happy so he was not miserable, whether he went to heaven so he did not go to hell. He died at an old age, and his funeral was attended by two hundred and fifty of his followers. His last words were: "Now hath God sent death unto me."

The sect still exists; their latest work, Divine Songs of the Muggletonians, is a book of six hundred and twenty-one pages.

West Pittsfield, Mass.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

August.

	Thermometer.	*Rain.*
1895.	68.36	3.875 in.
1896.	68.58	4.375 "

Highest Temp. during this mo. 92 above 0
Lowest " " " " 44 " "
Number of rainy days " " 8
" " clear " " " 15
" " cloudy " " " 8

C. G. Reed.

North Family.

Sept. 1896.

ELDER HENRY:—The rolls of MANIFESTOS, "Brief Exposition," and kind letter in which was the generous offer of a hundred more, were all duly received.

Many thanks for the same. We think with you, the pamphlet excellent for general circulation and shall be very glad to have our missionary fund renewed by such a valuable addition.

Have just made up a package of more than a hundred tracts to send to our absent Sister Ada Brown, who has already distributed many among interested friends to whom a more correct and fuller knowledge concerning Believers seems like an unexpected revelation. They censure us as a body of people for not making ourselves better known. We are in receipt of many letters of inquiry from different parts of the country and occasionally from England and Scotland. All of these are answered in part by printed matter which is sent through nearly every mail, in addition to that which visiting friends take with them. Some MANIFESTOS are always in the packages, but when asked to subscribe the usual answer is; "We have already more papers than we can read, what we want is not more reading matter, but an epitome of your rules, customs and general principles." Aside from callers, our visitors' rooms have been occupied most of the summer. We have with us now a Dane, a teacher in a western college, a writer, lecturer and really deep thinker. He says that his intellect is convinced but his heart not sufficiently convicted for him to leave the work in which he is engaged, to become one of our number. He believes he is receiving light which will make his life more useful to others and more acceptable to God.

With many thanks for your kind and helpful remembrance of us and with true appreciation of your labors for our precious cause, I remain your gospel Sister.

Catherine Allen.

Shakers, N. Y.

North Family.

Sept. 1896.

WE render thanks to the writer, for the inspiring words of, "When to speak and when to keep silent" in Sept. MANIFESTO. Such gifts ministered to the soul causes it to feel that life is more than the mere seeking for wealth and social position. Above all of those sordid influences that

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appear to dominate human life there are gifts that minister to the spiritual desires and cause the soul to strive for that passport which will give admittance to that temple where "nothing that defileth or maketh a lie" can enter.

We have received leaflets from our Brother Arthur W. Dowe, 948 Mission St. San Francisco, Cal., dealing with the much discussed and long expected "Day of Judgment." The subject is well handled and an intelligent view taken of that important event. They are in a form suitable to circulate in missionary work and all who desire can by application receive them.

While reviewing the past season with its hopes and labors, our anticipations in some respects have not been realized; but nevertheless we have many things for which we can render thanksgiving.

To those who are lovers of that tropical fruit water melons, we would ask them to try Cole's Early. Of all the varieties that we have tested this has proved the most satisfactory in quality and early growth.

The 5th of August we had ripe fruit. We waited very patiently with the hope that the Editor would call around and share with us, but we will be ready when the time comes. Hope we will not be disappointed.

Hamilton DeGraw.

Enfield, N. H.

Sept. 1896.

LITERATURE, divested of vulgarity and moral insipidity, is one of the potent factors that inspire mortals to right living. Well may we be led to reflect that human beings are much like novels, being lined with elevating or degrading influences. But should the dots of evil and dashes of greed be left uncorrected? How valuable to society are those "living epistles of righteousness," whose examples intelligently show why virtue pays.

Whose life chapters shine with a godly light;
Teaching lessons of truth o'er might;
Lessons which tell of the Infinite plan,
Heaven, not gained by faith in man;
But from the force of spiritual strife,
Is found the bliss of Heaven's life.

On the evening of August 24th we were entertained by our friend Hon. Thomas Savage of Maplewood, First Lieutenant of the Ancient and Honorable Artillery Co. of Mass. He gave an interesting recital of his trip to England with his fellow company.

During the past two months, parties of two and four have been making occasional berry excursions; the results of which have been the securing of twelve bushels of blueberries and about eighteen bushels of blackberries.

Twenty barrels of pickles and one ton of beet seed have been prepared for market.

Artist Autumn has commenced his grand work of tinting the foliage which helps to make our locality, "Beautiful indeed for habitation."

George H. Baxter.

Sabbathday Lake, Me.

Sept. 1896.

MONTHS have come and gone since the readers of THE MANIFESTO have heard from us; but do not think we have forgotten the magazine by any means. We welcome its arrival every month and it is more interesting each time.

Our flowers have been a source of pleasure and profit this summer. Such lovely sweet peas and asters as have bloomed continually, and even now the vines are full of the beautiful blossoms; and what is better the Poland Spring House is full of guests who admire and purchase our flowers as often as we have time to carry them to the Hotel. This has been a great blessing to us and as a people we are greatly favored. Our fancy work has also found a ready sale.

Two very pleasant Sisters from Shirley, Mass., Eldress Lucy Mitchell and Sr. Mary Ann Whiteley are with us on a short visit. We enjoy their company and find the sterling worth that marks the genuine Shaker everywhere. These, Father James

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said, "would shine brighter than the stars in the firmament when called into eternity."

We are having an abundance of apples and the evenings at present are occupied by the Brethren and Sisters in cutting the apples and drying them. Plenty of fruit and vegetables but a scarcity of hay, therefore the stock will have to be lessoned before cold weather.

Ada S. Cummings.

West Pittsfield, Mass.

Sept. 1896.

As we look upon the mountains surrounding our house and note the change of color in the foliage of trees and shrubs, listen to the moaning of the wind, we are reminded that summer will not always last and our thoughts find expression in the poem of Bryant, when he says, "The melancholy days are come, the saddest of the year."

Harvest time brings to us its usual round of duties and learning from nature the prudence of storing for necessity, we wisely conclude to be unlike the cricket of whom the school children tell us, who foolishly danced away the summer hours, finding when winter came nothing but an empty store.

The crop of hay was secured about the middle of August. After this work was commenced in removing the old palisade, which lay a little south of the Office. Nearly two thousand yards of rock and earth have been taken from this section to a much more desirable place. The ledge of rock was broken by blasting powder and dynamite and then taken to protect the high embankment at our grain and cattle barn. This makes a good drainage west of the Office, south, through this section.

We have often heard of "removing mountains," and this has been accomplished, if by a slower method. Where formerly only a peek from the Office sitting room window only found a mound of earth, now may be seen a broad landscape view extending from the large expanse of meadow land to the railroad and Richmond Lake, a mile and a half in the distance.

Fidella Estabrook.

Mt. Lebanon, N. Y.

South Family.

Sept. 1896.

By kind invitation of the Church some of our members spent four days last week gathering cranberries in company with them. All report a great harvest, so we judge from the beautiful clusters brought home as trophies of their work on the mountain.

Sunday August 30th Sister Sarah A. Collins and the writer spent at Ocean Grove, a most beautiful and inviting summer resort where are held each day during the summer months revival meetings. Thousands of Gospel workers come here to hold divine communion by the ocean.

We attended the Methodist Love Feast in the morning at the Ocean Grove Auditorium. Twelve thousand persons were present to listen to Bishop Mallalieu and Rev. E. H. Stokes earnest and eloquent sermon. The Bishop said, "we will not have the usual passing of bread and wine but we will have something more soulfully profitable; let the whole congregation shake hands one with another and encourage each other to more faithfulness in the service of our Lord." This was followed by the singing of "Beulah Land" the mammoth assembly waving their handkerchiefs in harmony with the grand and heavenly tune. The scene was strikingly impressive.

We were present at the "Salvation Army" or "American Volunteers" meeting held at Asbury Park in the afternoon; Patti Watkins a leader in the army and known as the "Nightingale singer" and a devoted worker in the cause of humanity said to the large audience while the collection was being taken up, "I have never called for a selfish offering; those who give must give freely as giving unto the Lord. Though some of my friends

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pronounce me a beggar I have never begged for selfish purposes and some say when I die it will be said, "and behold it came to pass the beggar died," but remember "the angels carried her away."

Genevieve DeGraw.

East Canterbury, N. H.

Sept. 1896.

The breath of the Lord has again touched the forests of New England and they are being arrayed in "new robes of beauty." The song birds have all flown to their southern home for the winter, and we sorrow for their departure.

The frost line has reached central New Hampshire, and many of the fruits and flowers tell the sad story.

The apple crop, although not abundant is much better than last year.

The building of another silo, to contain some seventy-five tons speaks favorably of that form of securing food for the stock, during the winter months. Beautiful fields of corn are now being cut down, with a machine, drawn by two or three horses, and taken to the barns to be passed through the "ensilage cutter" before entering the silo. Portions of these beautiful fields of corn had reached the height of fifteen feet, and the ears of corn were higher than the ordinary man could reach.

The fairs in the several towns, have been visited by some of our Sisters, with their fancy work, and the sales have been quite satisfactory. Many blessings still rest upon us.

Henry C. Blinn.

Sanitary.

THE PHYSIOLOGY OF DIGESTION.

IT would seem to any one of common mental caliber, that at the advanced stage of scientific research and investigation that all true scientists and physiologists should have ere this arrived at a perfect agreement and understanding regarding this most important function of human economy. Yet it seems the more investigation and experiment is pushed, the more diversified their opinions and beliefs become regarding the physiological function of digestion. Nevertheless, however diversified their opinion may be regarding other phases of this function, all practically agree as to the important part the teeth have to perform in triturating and properly masticating the food before deglutition conducts it to the stomach for digestion. Most authors and writers holding that the thorough salivation of nutriment should be had to insure rapid digestion and assimilation. While others equally learned and able in scientific research, holding the antipode of opinion, farther that the greater quantity of fluids taken to rinse down the food the more favorable for rapid digestion and assimilation. Just here the "old saw" comes to one's relief. "When Doctors disagree who shall decide?" I aver that each individual must in this case be the umpire for self, aided by research, experiment and practical experience (one of the best of teachers), though ofttimes at fearful cost! There can be no general or set rule, for all are not constituted alike, as to temperament, constitutional tendency and physical capacity, hence the failure of any such general rule nine cases out of ten.

I admit to being a specialist in dental practice for the past thirty-five years. Many and varied have been the cases I have had under hand for diagnosis and treatment; necessarily, hence I can speak advisedly on the paramount importance of properly treating and caring for the human teeth. Without good teeth there can not be thorough mastication. Without thorough mastication there can not be good digestion. Without perfect digestion there can not be proper assimilation.

Without proper assimilation there can not be nutrition. Without nutrition there can not be health. Without health, what is life? Hence the importance of good teeth.—*R. N. Hudson, D. D. S.*

SELF-CENTERED thought and will are detrimental to soul expansion.—*M. J. A.*

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FRUITS of different kinds have been used from time immemorial as a desert, but might be better used as a principal dish, and this would do away with many of the condiments. It would be slow progress to learn to relish apples or strawberries or peaches when well besprinkled with mustard or cayenne or showered with salt.

I am a firm believer in personal idiosyncracies and individuality. Variety as well as diversity seems to be the order of creation, hence "every one is a law unto himself" and must conform to his environments and climatic efforts as well as personal characteristics to obtain the most advantageous and best results.

AN ACROSTIC.

By Watson Andrews.

ELDER NAPOLEON BROWN; what are all kings
Lords, dukes, ladies, nay, all earthly things:
Dynasties and powers, compared with one
Enjoying God's high favor to his Son?
Robed in the panoply of righteousness,

Needing no motive but to love and bless.
All in their proper lot and proper sphere,
Prince, priest, nor potentate can claim him
Only the "pure in heart" thus see God, [peer
Love Him alike in nature and his word;
Even in all things see God manifest—
Observes his blessing as he hears him blest.
None but one "born again" thus sees or hears;

Born out of self; born out of sordid cares;
Released alike from sin and passion's thrall;
Onward and upward still his royal call.
What guards of time his interest can claim?
None, surely none; nor wealth nor place nor fame.

Union Village, O.

GOOD TEMPER.

THERE, s not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than distinguished birth.
Or thousands gained a year.
It lends the day a new delight,
'Tis virtue's firmest shield;
And adds more beauty to the night
Than all the stars can yield.

It maketh Poverty content,
To Sorrow whispers peace;
It is a gift, from heaven sent,
For mortals to increase.
It meets you with a smile at morn,
It lulls you to repose;
A flower for peer and peasant born—
An everlasting rose.

A charm to banish grief away—
To snatch the brow from care;
Turn tears to smiles, make dullness gay,
Spread gladness everywhere.
And yet 'tis sweet as summer dew
That gems the lily's breast;
A talisman for love is true
As ever man possessed.

What may this wondrous sprit be,
With power unheard of before—
This charm, this bright amenity?
Good Temper—nothing more!
Good Temper—'tis the choicest gift,
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings.

Chatterbox.

THE dying words of Albert the Good, the husband of Queen Victoria, were "Thank you," for a cup of water he received from his nurse.

THAT great friend of humanity Annie Besant always says please or thank you to her hired help when requiring or receiving service.—*A. E. Lomas.*

A CULTURED mind is like a cultivated garden,—the result of fine taste, rare skill and careful training.

Deaths.

William Dunn, at Watervliet, Ohio. Sept. 3, 1896. Age 74 years.

He was born in Lester, England, in 1822. United with the Society at North Union, Ohio, in 1875. He moved to Watervliet, Ohio, in 1889. A faithful, worthy member for twenty-one years. J. O. T.

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Books & Papers.

WORD AND WORKS for September.—The first chapter is on storms and stars, and the story of the month is one filled with conditions not at all inviting. The Rev. Editor might have taken a rest for a few days as we all know quite well that September is a month, more or less of storms. But we are advised to look for "Hurricanes and equatorial cyclones, especially along our southern coasts." In the north we must look out for "frosts and not less for storms attended by thunder and lightning." WORD AND WORKS, however, is not wholly about hurricanes and cyclones. There is an abundance of good and profitable reading, on subjects that are in the best interest of humanity. Published by Word and Worsk Pub. Co. 2201 Locust St., St. Louis, Mo.

MOUNT LEBANON CEDAR BOUGHS. Original Poems by the North Family of Shakers. Cloth, pp. 336. Buffalo; The Peter Paul Book Company. This collection of poems is the product of a dozen writers, whose names are attached. It is the easiest of all things to discern glimpses of the inner life of the Shakers, and in the unfolding one catches the sweetness of a life that is incomprehensible to the world at large A careful reading of the book will give a better idea of the integrity and industry, the peace and plenty, the contentment and the happiness of the home life than almost any sketch of modern days. The spiritual and mental clearness of their perception, the genial warmth of their lives, the ripples of mirth that give those lives variety, are all shown in the choice grouping of these beautiful expressions. If the three hundred and fifty poems are to be taken as an index, the Shakers in Mount Lebanon are blessed with higher conditions of happiness to each other, a finer intellect, more affectionate hearts and clearer views of truth than sects generally promulgate or enjoy. The verse, while it is marked by simplicity, is far above the average in merit in many instances.—*Banner of Light.*

HUMANITY is a magazine of Social Ethics. The publisher says there is no other paper like it on earth, and I guess he is correct. "It knows no sect, sex, ism or creed." Some of the articles are illustrated and this feature alone would induce any one to purchase a copy. Published by W. B. Putnam, Kansas City, Mo.

WHAT IS COMMUNISM? A narrative of the Relief Community. This is a book of 424 pages, giving a full and entertaining explanation of the principles, organization and practical details of Community homes, with common property, united labor, mutual support, and equal rights to all, so as to secure much greater wealth, comfort and enjoyment in all the affairs of life to all the members than can possibly be obtained in the ordinary separate way of living. It also contains a simple and practical plan by which Communities may be established all over the country and consolidated so as to finally and speedily secure the adoption of common property and united labor by our government, in which every citizen will be required to work according to his ability for the Community of which he is a member and be supplied thereby with everything it can afford according to his wants. All who are interested in improving society in any way, or who might wish to secure the great riches and pleasures of a Community home for themselves, should read it. It will be sent by mail to any address, for 50 cts. by the publisher.—*A. Longley, 1719 Franklin av., St Louis, Mo.*

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THE MANIFESTO

NOVEMBER, 1896.

A VISIT TO THE

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of EAST CANTERBURY, N. H.

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Books & Papers.

THE AMERICAN LITERARY EXCHANGE. This enterprise, recently started in New York, will interest a vast number of readers. It undertakes to place, at the nominal cost of one cent to three cents a day, better reading facilities within reach of every home, anywhere in the United States, than have heretofore been given by more than a few very large libraries in the principal cities—in fact, to supply any proper book published. It does this by means of a system of exchanges, through Book Clubs and local Lending Libraries to be located in every city and village. Obviously one book at a time is all any one can read; so if he can only exchange that, when read, for another which he wants, and so on indefinitely, the whole world of literature is open to any one. And why not, if a medium of exchange between readers is offered, since the cost of wear, and the cost of transportation, in large quantity, are both trifling matters? Those who want further information, and those who would like to promote such a work by organizing clubs or acting as local agents, can have particulars free by addressing The American Literary Exchange, John B. Alden Manager, 10 and 12 Vandewater St, New York. Books are loaned, sold or exchanged. A large catalogue will be sent for two cents postage.

IGNACE PADEREWSKI has written a new minuet for the piano, which he has dedicated to his American admirers and given the significant name of Menuet Modern." He regards the new composition as his best, and believes that it will meet with greater popular favor than his "Menuet a L'Antique," written in 1888, of which over seven million copies were sold in a single year. It is the first minuet written by Paderewski since "L'Antique," and was composed by the famous pianist expressly for *The Ladies' Home Journal*, and will appear in the October issue.

HUMANITY, for October is an interesting number. Humanity and the Jew, is a lesson for the people now on earth, and will have many careful readers. Carlyle and Modern Democracy; An Unpublished Poem; Window Pictures and Humanity are all good, but Honest Jo in Politics—will no doubt be the experience of a large class of men who are marching to the polls. Published at Kansas City, Mo. Price 50 cents a year.

THE OUTLOOK for September, is an illustrated number of this beautiful magazine. The Spectator on the Great Lakes, is beautifully descriptive of that part of the country, and the illustrations make it much more interesting.

A very nicely printed portrait of John H. Vincent. The founder of the Chautauqua Movement, stand at the head of an article written by Wm. R. Harper D. D. This valuable article is liberally illustrated and introduces us to the home of Bishop Vincent and into his study and parlor, without even the necessity of a guide.

The artist has also given to us the Recitation Hall, the Landing Pier, the Hall in the Grove, and the Tent College at Chautauqua.

The Rural Church of England, by J. Cleveland Cady takes us on a very pleasant journey and interests us not only with his written word but presents a fine picture of the church of which he writes.

A visit to Mr. Barrie's mother is from the pen of Ellen P. Cunningham, five illustrations accompany the article.

The Children in the Public Library; by John C. Dana will interest many readers in its care of the children and in its illustrations.

Basket Ball at Smith College; by Elizabeth F. Read, is an illustrated article in which those who are young will take special interest.

Hydrabad; by Wm. F. Dix, takes us on a trip to southern India and his illustrations introduce us to those whose costume would look very singular to the people of the United States.

A large number of other articles of equal interest may be found in the Outlook, treating a great variety of subjects. Published by the Outlook Co. 13 Astor Place, New York.

THE CROWNING SIN OF THE AGE; by Brevard D. Sinclair. The Perversion of Marriage, is the subject under consideration and the author of this little work has evidently entered upon the work of "fearlessly preaching the truth," however others might differ from him in the illustration.—The writer says "It is not a pleasant task to tear aside the masks which men wear, and expose the rotten leprosy of sin in all of its pestiferous hideousness." It seems like a redeeming feature in this grasping age of the world, to have a man made able by his thought of humanity to speak words of warning to the ignorant and no less to the willful transgressor of God's laws to man. The author of the work before us, does not hesitate to enter the church with his prophetic testimony while manifesting the same degree of zeal as he would in the home of the Infidel or non-professor, and says to every one that God "will visit the iniquities of the fathers upon the children down to the third and fourth generations." The Crowning sin of the Age" should be read by every one who has an interest in God's laws to man or an interest in the peace and prosperity of the family of man.

Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for Oct., presents a beautiful likeness of Prof. L. N. Fowler, who was laid to rest on the fifth of September.

Then follows the fourth article on Phrenology and Psychology, by John W. Shull.

Phrenotypes and side views is very inter-

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. NOVEMBER, 1896. No. 11.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

REMARKS OF MOTHER LUCY WRIGHT.

NO. 3.

MOTHER LUCY exhorted us to a greater degree of thankfulness. "We certainly have great cause to be thankful above all creatures, and are accountable to God for these blessings we enjoy. If we are unthankful for our daily and abundant blessings, we are not followers of Christ. The spiritual and temporal blessings which we enjoy are the gifts of Heaven to us, we can not call one of them our own and we are not certain of them from day to day."

"Those things which the earth brings forth are of the earth, and will yet return to its own. We can not make one plant grow though we sow with great care; it is God who giveth the increase."

"It is our duty to humble ourselves in the sight of God, that our judgment may be taken away. Let the soul seek God's mercy in humiliation before it is too late, and while we may be heard; if we are not humble and cry to God in our need, we may yet cry and not be heard. If we trust to our great privilege and experience, we trust in something which will fail us. Remember a haughty spirit goeth before a fall."

"I hope we shall not be unthankful in the midst of plenty, with a fullness of spiritual and temporal blessings on every hand."

"Many precious promises are given to the faithful. Some, being darkened, think that the gospel is not sufficient to save them. The gospel is not at fault, it is sufficient to save every soul that will obey it. If we obtain the precious bless ngs that are promised to the willing and obedient, we must

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gain them. We make our heaven. All who are true will realize the blessing of God. God forbid that we glory, save in the cross of Christ."

"We must be what we profess to be, and profess to be what we really are. Do not glory in a profession for it will not save you. We shall appear just what we are when we enter eternity."

Mother Lucy seemed to feel great anxiety for the children. She would often speak of the great responsibility their guardians were under to care for their daily welfare, their protection; the example before them, the language used to them; all this should be the burden of those who care for them She would speak particularly to the children and youth, saying, "You are young; your youth is the best and easiest time for you to learn to serve God. I wish you could realize this. I pray for you often for I feel the burden of your salvation, and desire you to live a life of uprightness. Those who are called by the good Spirit in their youth should often return thanks to God that they are thus noticed of their heavenly Father. If you do not want to do wrong, then you will do right, for the master we love, we serve."

"The gospel requires no more than is just, and you must part with all that is contrary to its requirements. I do believe that every one who can sense it will be thankful that they have found the blessing of God that will separate them from all evil and make them acceptable before God. Love begets love. I have that love for poor, lost souls that I would suffer in their stead, if this were possible. If we love the gospel we shall obey it, and if we truly love God we shall serve Him."

"Of all people we are the most noticed of God. Shall the children of this world be before us, and appoint a day of thanksgiving, and we not be able to keep it in thanksgiving? Nay, let us keep it to God's acceptance. We can do this in truth."

June 11, 1820.

Mother exhorted us to be spiritually minded. "All who have an understanding should labor for their own spiritual food, and pray for the gifts of God in their own souls. The young need to be helped, and I am able and willing to bear a great deal with and for them. Yea, I am willing that they should have a part of my bread, if they will be good."

"I love the blessed spirit of the gifts of God. They are our support day by day, and without them we should suffer hunger and have no treasure in heaven."

(To be continued.)

WHY AM I A SHAKER?

By Alonzo G. Hollister.

BECAUSE first, my parents placed me with Believers in Christ's Second Appearing, at that tender age when the mind as readily receives good, as under other conditions it would receive evil.

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Second, because what Believers taught me of the practical duties of life, accorded so perfectly with what I had received from my mother, that when I came to reflect upon it, I saw that mother had formed the soil in me that was ready prepared to receive our gospel teaching.

Third, because I could feel a comfortable conscience in obeying the teaching imparted, and was troubled and harassed if I did not.

Fourth, because when I came to years of understanding, and the allurements of the world and its freedoms appealed to me in their strongest attractions for the youthful imagination, I regarded the prizes of a life that was to be eternal, too great, and the chance of securing them too hazardous for me to decide what to exchange it for without knowledge. For what will it profit a man if he gain the whole world and lose his own life, or soul which alone enjoys the world. Or why give the freest and freshest part of one's life for a song,—or for transcient joys that dance for a while like bubbles on the water, and then vanish into nothingness, leaving the soul a barren, deserted waste. Would such a life be free from those pleasures which leave the sting of death behind, to be withdrawn only by repentance in anguish, bitter reflection and sorrow.

I turned to the Source of Being, to the Fountain of all Intelligence and Wisdom and asked for knowledge. I paid the price fixed, in self-denials, in prayer and watching, in obedience to light as fast as received, and knowledge was given me, that the best and richest purchase for which life could be given, was to be gained by obedience to the gospel of Christ in Mother, as taught and delivered to us by the faithful sucessors of Jesus and of Mother Ann.

It was given me to know that this purchase joins its possessor in spiritual communism and relationship to the mighty host of prophets and martyrs, who have given their lives for the truth in all ages, whose toils for the emancipation of the human mind from error, and whose sufferings for the uplifting of the race from animalism and savagery, even to the laying down of their lives, have prepared the way for the blessings we now enjoy. They sowed the seed, from which we reap the harvest of civil and religious liberty, and other blessings.

To become a living temple of purity, into which the holy spirit of the eternal heavens might descend and flow forth for spiritual health and cure. —Jno. vii., 38, 39. I was willing to sacrifice every earthly tie and self-pleasing allurement of the world, and with all the ardor I possessed, enter the crucibles of the Refiner and stay there till purification was accomplished.

Forty-five years I have labored to practice this knowledge and add thereto, and I have not been deceived in one iota thereof. I have a satisfactory possession in exchange for the life given, increasing like a sum at compound interest, or like a growing crop of fruit. The fruits of obedience, have been love, joy, peace, quietness, a justified conscience, assurance of victory, and of life everlasting.

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Some will ask, could not the same be accomplished in some other way or without sacrificing so much. Is not some one of the other hundred ways claiming to lead to the highest goal equally safe? The answer is, Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. I am the way, says the anointed Jesus, and the anointed is but one. Whosoever there be of you that forsaketh not all that he hath, he can not be my disciple. He that seeketh to save his life shall lose it. He that hateth his life in this world, shall keep it unto life eternal. Whosoever will or wishes to come after me, let him deny himself and take up his cross daily and follow me. There is but one way and one price for all. If we pay but part of the price, we get but part of the purchase, or may lose the whole, and have to do the work over again. If we pay the whole price, by giving all, we receive an overflowing fulness of the higher, perfect and permanent inheritance, in exchange for the lower, imperfect, harassing, corruptible and transient. To God be all the glory.

Mt. Lebanon, N. Y.

UNTRIED POWERS.

By Martha J. Anderson.

High soars the bird with unclipped wing,
Swift moves the steed from rein set free;
Far leaps the stag with bound and spring,
For love of life and liberty.

Thus human minds are fledged for flight,
Who feel no curbing of the will,
And dauntless souls gain crag and height,
Yet, greater freedom long for still.

Prometheus-like, earth-bound are we
While reaching up for heaven's fire,
This hope of immortality,
Which kindles in us high desire.

The vultures of our lower lives
Feed on the soul's vitality;
To break its chains the spirit strives,
'Till boundless Being sets it free.

If in the path where virtues dwell,
All doubts and fears we question not,
But yield to laws immutable
Which hold us to our earth-born lot.

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On time's eventful wheel we move,
Our destiny is marked thereon,
Through such embodiment we prove
That good or ill before have gone.

Our joys and sorrows we may count
The guerdon merited while here,
And every trial we surmount
Is progress toward the inner sphere.

We slowly climb the golden stair
That reaches heaven's starry height,
And for Nirvana's rest prepare
Through countless eon-days and nights.

For living, longing beings we,
Environed in these forms of clay,
With throbbing hearts, nor souls set free
To soar from earthly clods away.

We bide perfection's blissful state,
When life unfolded will be ours,
Nor mourn the just decrees of fate,
That holds in check our untried powers.

Mt. Lebanon, N. Y.

PROMISES.

By Fidella Estabrook.

ALMOST every page in the Bible contains a promise in one form or another. If we study closely we will find that each promise is preceded by an obligation. We must *do* something in order to obtain a reward. Nothing is enjoyed that is not gained by exertion.

If one sits with folded hands and receives treasures gained by the labor of others their value is depreciated.

So it is in regard to promises; to fully enjoy their benefit, we must first faithfully perform our part of the contract. Even then, the reward is many times greater than the conflict.

There seems to be a promise for every individual and each occasion. If they were given the first place in the heart and well engraved upon the mind in times of trial and temptation they would shine through the darkness and many dangers would be averted.

It is only when they are hidden from our view by doubts and fears that we become discouraged and forget they are there. Once cast aside this darkness, and diligently search for these gems and we become filled with

light; our hearts thrill with love at the unspeakable mercy and tender care manifested by God for his children.

They are like a chain; take the Book and search for all the links that we, in our carelessness, have allowed to slip. Link on link we join them, all the while feeling ourselves drawn nearer and nearer to their Great and All-Wise Author till we can almost feel the pressure of his hand.

O let us never loosen our hold on this priceless chain. Wind it around us until we are firmly held by it, let not a link be broken that would bind us to the love of God.

Do we feel sorely tempted, we find, "He will not suffer you to be tempted more than ye are able to bear." Again, "The Lord knoweth how to deliver the godly from temptation." Do we feel that we are sometimes le t alone, let us look through the darkness,—there is a gleam of light. As we touch the electric current of this one, numberless other lights begin to shine, and we see, "I will never leave thee comfortless, "I will never leave thee nor forsake thee."

"Lo, I am with thee even unto the end of the world." Do we feel sometimes, in the unseen battles of the heart, that our foes are too many for our strength? Brighter than the costliest gems shine the precious promises, "He that overcometh shall inherit all things and I will be his God and he shall be my son." "Be of good cheer, I have overcome the world," and our weakness becomes strength, until we feel, like the prophet, "I will trust and not be afraid."

Do we feel sadness because of hopes blighted, or disappointments that have come—"Let the heart of them rejoice that seek the Lord." "Rejoice in the Lord alway."

For the tired and care-worn we find "Come unto me, and I will give you rest." "My presence shall go with thee and I will give thee rest."

Thus we might delve in this mine of treasures much longer, obtaining rich blessing thereby. Let us commence the chapter of each day's history, by a glance at a promise, thus brightening the whole day, and proving an illumination in the book of life.

West Pittsfield, Mass.

LET THERE BE LIGHT.

By Hamilton DeGraw.

"THERE'S a light that shines on my pathway,
A glory in my soul;
A star of hope, that bears me on,
On to the heavenly goal."

The powerful all-conquering forces that are evolving from the interior life of humanity are opening wider the boundaries of that apparently limited realm which is given to human life to explore, constantly enlarging dimen-

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sions. What a few generations ago would have been considered by the masses as impossibilities, the present know as accomplished facts.

We many times make assertions that certain ideas are the operation of chimerical minds and can not be produced as actualities of life. And while we have slumbered, some energetic spirit has received a spark of the immortal fire, has penetrated into that interior chamber from which comes the inspiration that giveth strength to grapple with the forces of life that before appeared unconquerable; and has entered as an intrepid explorer that field which formerly was marked the unknowable. And by the power of that ministration has removed the barriers that hindered the admission of light, and prepared the way for still greater conquests.

Whether it is within the realm of the forces that appear to us to dominate and control our earthly existence, or within the boundaries of our spiritual life the call is for more light. The determination that is manifested to grapple with those subtle forces that apparently are trying to elude the searchlight turned upon them by the advance guard of scientific research is causing us to realize that the dividing line between what we term the material world and the spiritual is more imaginary than real. We say that certain bodies are opaque or impenetrable to light, and others are transparent. In the discovery of their existence, and the development and application to beneficial uses in life of the X rays showing that those subtler forces have penetrated and opened to the sight what before remained hidden.

To those individual lives whose spiritual development is yet dormant, the intrusion into what to them appears a mysterious and forbidden realm is fraught with dangers that should be avoided. But to those who have received the divine commission to grapple with those hidden forces, and to illuminate the pathway upward which human life is moving, do not realize the sensation of fear. Some of the so-called scientific minds in their unwillingness to recognize the fact that the dominant object in investigating and developing the interior forces of life should not be confined to the childish play of dealing with effects but to study and understand the underlying causes, have so enshrouded their mental horizon with the mists of dogmatic bigotry causing them to think that the boundaries of their vision is the outer circle of the infinite universe.

When the project was first being seriously considered of ocean steam navigation, one of the so-called scientific men of England came forward with the statement based upon what he thought actual knowledge of its power, "that what else could be done with steam its use in ocean navigation was an impossibility."

The doubt and uncertainty that formerly existed in the ability of the human soul to understand and use those forces that are so enshrouded in mystery, has given way to the feeling of wonder that they were not understood before. The rapidity with which those thought forces have penetrated hu-

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man life, causing the development of those wonderful inventions that during the past century have given such mighty power to control the material elements and cause them to become the servants of man instead of his master, has ceased to excite wonder. The question now is, should not the way also be made clear so that the moral and spiritual life could receive its full portion of that light which has so wonderfully illuminated the material side?

Nothing short of a full presentation of the truth will satisfy the progressive soul after it has received a portion of the divine light. The quickening of the moral tone of society on many questions that formerly it was at least indifferent, and insisting that light shall be turned upon the causes that have been productive of the false conditions of life under which it has been living, and demanding their removal, is evidence to prove the fact that darkness is only a negation, that it can not supply that vital force of life which only is able to cause a growth to higher conditions.

Above the storms and convulsions which at times assail our globe and cause such great destruction to the material interests of life, are the mighty constellations that for ages have shone with undiminished splendor and sent their light earthward. So, superior and above the upheavals that at times are shaking the religious and political world, is that Divine power which is the source of all light and life, and is using those conditions as a means to clear the avenues through which may come that light which will enable the prophetic prediction to be verified. "I will shake all nations, and the desire of all the nations shall come; and I will fill this house with glory saith the Lord."

Shakers, N. Y.

A TRIBUTE OF LOVE.

By Sarah A. Collins.

WE have met at the funeral of a dear brother and of a good centenarian, but it seems more like a grand reunion or a genuine love-feast; a love that will abide forever. This is not a sad funeral although we have lost a true friend, a good brother and a kind father.

We shall continue to love and revere his name. All were gentle and kind to Father William and we know it is well with him. We may, sometimes, have cloudy days and if it were not so we would not be well tried like silver, and tempered like fine steel. The dews of heaven come for a purpose, and the heart-aches and trials that surround us, if patiently borne, will subdue and soften our lives, "For the lofty looks of man shall be humbled, and the Lord alone shall be exalted."

The strong must bear the infirmities of the weak and this was the life work of Brother William. As a well ripened sheaf he has been garnered at an appropriate season of the year for this event. He was a praying man, and

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was never too old to bend the knee. For a long time he has been ready, but not anxious for the change. Although we may love this perishable earth of which we are in part composed, do we love it better than that anticipated part of immortality?

If we did not cling to this earth life and all that there is in it, not many of us would greet old age. If we love life and live wisely we will, no doubt, grow old in years. If we go the way of the ungodly, our days will not be long in the land that has been given to us. Our Brother's mission has been fulfilled and many have been benefited by it. Many have visited him in his advanced age and realized of a truth that from his youth up, all these years have been years of fidelity,—a loyalty to the cause of his own choosing.

"They are passing away those aged and beloved parents who have long stood on the heights of Zion, messengers of peace and heralds of good tidings, and whose feet will stand on the mount.—God's sacred mount in the holy lands."

Mt. Lebanon, N. Y.

WHAT IS TRUE LIFE?

By Lucy S. Bowers.

To eat, to drink and sleep, to tread the mill
Of habit day by day with lack of thought,
We know is not true life, nor is it wrought
By the mere lapse of years, by selfish will,
Nor does the strife for gain life's ends fulfill.
When earnestly faith's battles all are fought,
When in our strife another's good is sought,
Then does sweet blessing on the soul distill,
The merry laugh that vibrates through the heart,
The hopeful prayer that brings the future near,
The struggle, yea the tender tears that start,
The cares that end in trust, the songs that cheer,
These are of true life certainly a part,
If thus we live, death brings no gloom or fear.

Mt. Lebanon, N. Y.

THE hidden force that urges us to grander, nobler striving, makes continuous existence possible. It is the pulsating life that holds us to the centre and unites us to the great Over soul from whence we came and whither we are tending through evolutionary processes of development. *M. J. A.*

IGNORANCE is ever assuming and intolerant, but humility is the best foundation of real worth.

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THE MANIFESTO.

NOVEMBER, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

September.

	Thermometer.	*Rain.*
1895.	62.89	3.75 in.
1896.	59.5	6.5 "

Highest Temp. during this mo. 88 above 0
Lowest " " " " 32 " "
Number of rainy days " " 6
" " clear " " " 12
" " cloudy " " " 12

C. G. Reed.

Oct. 1896.

THREE quarters of our mundane year having been absorbed by the infinitude of the past, and as the whole of it will soon follow the retinue of its venerable predecessors, it becomes us, as pupils of Wisdom, to take some note of Time's important events that have transpired through these nine divisions of the present year.

Believers have had dispensations of adversity and prosperity, which like Joseph's coat, has been of many colors. Our Pleasant Hill Community have been sorely bitten by that viper—borrowing money and giving notes; and the courts have saddled upon the innocent sufferers a heavy load of indebtedness. When will business managers cease to violate our Covenant, by giving notes, which they should know is a sin against Community.

Mt. Lebanon, as well as Pleasant Hill, has had its share of trouble. When will all the directors of our Societies truly feel the weighty responsibility of their offices and act as though they knew that the rods of avenging justice were constantly held over their heads, to be used executively in case of violation of trust. Palpable misconduct is soon spread throughout the land, so I will refrain from making individual specifications.

With all the vicissitudes of the year that have been unpleasant, we have been abundantly blessed, both temporally and spiritually. The earth has yielded abundantly of substantial fruits so that our tables have been abundantly, if not lavishly supplied. Our pear crop has been very scant. Peaches, plums and cherries have been a failure, but our cultivated strawberries, raspberries and blackberries have been ample. Wild huckleberries have been superabundant. The Church family have gathered twenty-one bushels. The other families have gathered about twenty-five bushels. We have gathered over 200 bu. of cranberries, and when the entire crop is in, there will be fully 300 bu. Thus far we have put down 213 gallons of stewed tomatoes for family use, and by the close of to-day we shall have over 400 gallons put up in tin cans for sale to supply an order, when completed, of 600 gal. Our apple crop is extraordinary, running up into thousands of bushels. Two hundred barrels of fall apples have been shipped to England. Some men bought and paid for them so we run no risk. There is an inventor in Brooklyn, L. I.—James Gresham—who is building a boat that is to push through water at the rate of five miles a minute, so he can take breakfast

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in New York and supper in London, on the same day. At this rate summer fruit of all kinds, and vegetables can be sent to Europe in entire safety.

Leaving sublunary products for the present, let us rise to the supernal where we can share eternal joys and fruits of the Spirit. We have been visited by gospel relations from New Hampshire, Enfield, Conn., and Colonie, N. Y., all of which has made the bonds of our spiritual union stronger with the several Communities. Our home spiritual culture we are attending to with care.

Calvin G. Reed.

North Family.

Oct. 1896.

AUTUMN is singing her harvest song, and the reapers are keeping time to the music. Already one thousand bushels of apples have been gathered and many trees are still heavily laden.

The past month our doors have been opened to many transient visitors, among the number are some of much interest. The Dane (Carl Christensen) who was with us delivered a lecture to the Society on Caesar vs. Christ. His discourse was edifying. He brought to bear upon the minds of the congregation that within each heart were two elements, striving for mastery. If through self-will Caesar ascends the throne of the soul then Christ is crucified, but if by integrity and fortitude Caesar is dethroned then Christ reigns and the "Christian's Triumph" is begun.

Sept. 13th two members of the Sorosis, New York; Augusta Raymond Kidder and Sophia Curtis, sought opportunity to attend our Sunday service. They seemed anxious to learn of our community and its fundamental principles in view of writing an article for a New York paper. By invitation they tarried with us over night and left feeling glad they had met with us. Also a teacher in Yale and a young student of Political Economy were with us, the latter made the remark that he had felt and seen that which could not have been explained to him. It was the inner spiritual life which touched a chord in his soul that vibrated through his being. Said he would go from us as a missionary, and perhaps would come again knocking at our door asking permanent admission. He has since published an article concerning his visit. Thus we have had many occasions to let our light shine. May we ever be prepared to give the bread of life to the hungry, water to the thirsty and clothe the spirit with that "love that knoweth no ill."

Sarah J. Burger.

West Pittsfield, Mass.

Oct. 1896.

A GLANCE at the calendar tells us that it is again time for our monthly call at the Home Corner, and though it seems hardly possible, that same calendar has stood the test of nine month's constant use, with a strictly truthful record and we can not but believe it now, so I take my seat with you once more, thinking I shall like the proverbial gossip, keep my satchel always packed, and bonnet strings untied, ready for the next call.

Although the inward life of individuals is subject to constant change, and the soul is continually expanding or contracting, the outward forms may be similar to those of years ago. So it is in our quiet home. Day succeeds night, bringing its duties to be performed. The seasons come and go in their prescribed order, each fulfilling its particular mission, and the harvest follows the sowing. But as "Nature abhors a vacuum," and, "The secret of life is action," so we daily endeavor to improve our surroundings, and ourselves, that we may say with the minister of old, "I am nearer the kingdom now than when I first believed."

We have recently been blessed by the presence of friends from other Societies. Having one life, one purpose, one baptism, what stronger tie could we claim to

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bind us in one relationship, than Brethren and Sisters in Christ. Brs. Timothy Rayson and Washington Jones, and Sisters Corrinne Bishop and Esther Gill, spent a Sabbath with us, leaving with us pleasant memories of their *musical* visit. A Brother and Sister from Enfield, Conn., tarried here for a short time.

Messengers from the White Mountain state, came for a look at the Berkshire Hills. Br. George Baxter from Enfield, N. H., and Elder Henry Blinn and Brother Arthur Bruce of Canterbury, each of whom we shall remember. We have realized the strength which a spiritual union imparts, and gave us courage by witnessing that which a life of perfect consecration to God's service can bring about.

Fidella Estabrook.

South Union, Ky.

Oct. 1896.

Our brick store at the South Union Station was recently burned to the ground entailing a considerable loss upon the Society. A new store has just been finished costing us $2500.00. Our taxes, although large, have all been paid. Have just purchased ten tons of fertilizer for our wheat fields at a cost of $270.00. Times are hard and our expenses are heavy, but we are out of debt.

A. L. Johns.

Enfield, N. H.

Oct. 1896.

In this age of spiritual enlightenment, when the evangelical churches are blending in fellowship, and giving as did Jesus the Christ, free gifts of mind and soul for the elevation of the needy, it bespeaks volumes of praise to the doers of the work as well as the hearers of the word of salvation. It is pleasant to realize that the old fence of exclusiveness that once hedged in the various churches is crumbling away, and the living vines of truth are drawing mankind out of the furrows of dogmatic narrowness into the broad fields of Christian duty.

During the pleasant month of September we enjoyed a feast of love and soul communion with Sisters Sarah Barker and Elmira Hillsgrove, of East Canterbury. We are always pleased to meet our gospel kindred and would by courteous hospitable greetings let such know that we belong to the household of faith.

Sisters Isabella Russell and Henrietta Spooner who attended the fairs, report good sales of fancy articles, and Brother John Bradford's onions and beets drew first premium.

With renewed love to all, we waft a prayer petitioning strength for God's people everywhere.

"When soon or late we reach that coast.
O'er life's rough ocean driven,
May we rejoice, no wanderer lost,
One family in Heaven."

George H. Baxter.

East Canterbury, N. H.

Oct. 1896.

The penciling of these Notes reminds us that we have reached another degree on our journey and that we are rapidly approaching the closing of the year. The harvesters are industriously engaged in securing all that may be held for use during the long northern winter, and indeed, a rigid economy must be exercised in this respect in order that the proffered supply might equal the daily demand.

In many things the earth in this northern latitude has yielded quite liberally of its treasures, but the apple crop like the miraculous "draft of fishes," is the wonder of New England. Till near mid summer a general fear filled the mind that the apple crop would be a failure; but the story was suddenly changed to an over abundance, and immense quantities will waste away, through want of careful hands to secure them.

Three hundred tons of ensilage have been secured for use during the winter months. and this may help to continue

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the eighty gallons of milk which is brought to the dairy each day.

On the first Sunday in September, a company of Brethren and Sisters held a religious service, by invitation, in the church at Northfield Depot, N. H., and on the 20th, a service was held, by invitation, in the church at Uplands, N. H. By invitation of the Christian Endeavorers who held a Convention in Portsmouth, N. H., on the 14th and 15th of October, one Sister attended as a speaker and four attended as singers.

At the close of the Convention the following resolution was offered,—"That we tender our thanks to all the speakers of this and particularly of other states, and to all those by whose music we have been uplifted, especially the Shaker quartette and the soloists."

Henry C. Blinn.

Shakers, N. Y.

Oct. 1896.

"BROADCAST over the whole earth
With a liberal hand we will sow; [birth,
Sow the power and truth of the heavenly
Sow light, till the world is aglow."

The last editorial has called very forcibly to mind the importance of laboring to improve the opportunities given for the advancement of the truths of the higher life. Those who have received a portion of this light, should let their light so shine that others may see it and be led to glorify God.

When we look around us and see the many who have laid up treasures where decay can not affect them and are nearing the time when they will lay all earthly burdens down; we ask "who will hold the virgin standard as high as those saints who have gone on before?" That it will be sustained we know, and though creeds, empires and systems may pass away, yet the efforts that have been and are being made, to spiritualize human life, have not been sown on the desert air but by accumulation will become irresistible in their uplifting power.

It may be largely owing to temperament but we can not coincide with Bryant that "autumn is a melancholy season." After the toils of spring and summer to produce the fruits and vegetables, comes the best of all, *autumn*. Now we can enjoy the fruits of our labors: and life, manifested in the insect and vegetable departments of nature's kingdom, seem to say, "now let us rest." In the temperate latitudes of the earth old winter with his rough and ready ways gives us variety and causes us to appreciate the returns of spring.

Through this section of the state we are having a bountiful crop of apples. In some sections of Saratoga County, the apple crop is enormous. Many trees are so loaded that in spite of props they are prostrate on the ground with their burden of fruit.

We had a call from our Br. George H. Baxter of Enfield, N. H. We have observed that the visits of our gospel friends the past season have been like angel visits short, but sweet, but we will be thankful for small favors. The door will always stand ajar and the welcome signal given to any of our spiritual relation.

Hamilton DeGraw.

IT is well known that Father James Whittaker was one of Mother Ann Lee's most earnest advocates of the testimony she bore against all sin; and in his fearlessness and faithfulness in testifying against the evils that are in the world, and exalting the life of Christ both by word and deed, he became a shining mark for the arrows of the satanic spirit of persecution and enmity that was aroused in the hearts of men, wherever the gospel of purity was preached.

About three quarters of a mile from the Mount Lebanon Shaker Village, by the side of the road there is a large flat rock on which Father James was cruelly beaten, after having been hurled from his horse; some of his ribs were broken and he was otherwise bruised and bleeding. It is stated that through his great faith in Divine power he was miraculously healed. On the face of the stone his ini-

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tials may be plainly traced having been carved there sometime after the occurrence.

The following poem refers to the circumstance, and also to the fact that it was just at the close of the revolutionary war that the little band of zealous preachers started on their proselyting mission through the eastern part of New York State and adjoining towns in Massachusetts, where a great revival of religion had been in progress for many months.

There were seven persons imbued with the new light and faith, having perfect confidence in Ann Lee's inspiration and mission who came to this country, at the beginning of the war. They settled in the wilderness of Niskeyuna for three years and worked and prayed until there came an opening for the gospel.

The vision referred to was had by Father James while in England.

FATHER JAMES WHITTAKER.

Grace Ada Brown.

THE long years of trial and conflict
Had faded away, [darkest,
And night, crowned with stars at its
Burst forth into day;
The riches of August lay scattered
O'er hillside and plain, [rifle,
And hands, warm from sword and from
Had garnered the grain.
To the sound of drum and of trumpet
Had come a great hush;
On each height seemed a transfiguration,
A God in each bush.

[deeply
So thought, Father James, breathing
The clear mountain air,
His dark eyes aglow with life's sunshine,
His heart with love's prayer;
For his was a nature so gentle
The wound of sharp knives
But brought forth more richly the perfume
To sweeten the lives
Of those who had wielded the weapon,
To fill his with pain.
He recked not of sorrow's grave burden
Could others have gain.

In his English home, once a vision
Dawned fair on his sight,
Of a tree in the wide Land of Freedom,
Each leaf made of light,
And tho' bigotry's hand had been heavy
Through many a year,
And his heart had been torn by its arrows
This vision burned clear;
So when on the bright August morning
'Mid the twitter of birds,
The shout of gay innocent children,
And lowing of herds.

There came to his ear the harsh discords
Of hatred and spite,
And wrong seemed uplifted, triumphant
O'er mercy and right, [seized him
He was calm;—e'en when strong hands
With laughter and mock,
Ah, here is the place!—over yonder
Lies still the gray rock
Where his body was flung in wild tumult
By men in red rage,—
A shadow, a stain grim and lurid
On nature's sweet page!

For nature is here at her fairest
Soft height beyond height, [tions
While skies breathe their sweet benedic-
Of color and light.
Years have gone; the Elder is teaching
His grand truths to-day [less,
In a land where the true light is quench-
And none say him nay. [people
Years have passed and brought for the
This faith-glowing thought,
So live Christ, and be Christ, is better
Than all creeds have taught.

As years come and go, the brave Elder
Looks down from the height,
And lo! the great tree of his vision
Bursts clear on his sight!—
It's leaves for the healing of nations,
It's fruit lofty deeds,
It flashes a light o'er the ocean
To souls in their needs, [light
Still the rock, grim and gray in the twi-
Looks up to the hills [courage!
And the hills whisper down, "Keep good
God righteth all ills."

Mt. Lebanon, N. Y.

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Sanitary.

EVERYTHING that increases true knowledge, everything that multiplies the power for good, everything that promotes true usefulness, brings nearer the ideal of a divine manhood. A healthy body, a contented mind, a sympathizing heart, a disciplined will, a cultured conscience and a regally enthroned reason,—these are the aims alike of science, philosophy and the higher spiritualism.—*The Temple of Health.*

TO CURE HEADACHES.

Simple Remedies That Will Bring Speedy Relief to Sufferers.

"A HOT bath, a stroll in the fresh air, shampooing the head in weak soda-water, of a timely nap in a cool, quiet room will sometimes stop a nervous headache," writes Dr. B. F. Herrick in August *Ladies' Home Journal.* "When overfatigued from shopping or sight seeing, a sponge dipped in very hot water and pressed repeatedly over the back of the neck between the ears will be found exceedingly refreshing, especially if the face and temples are afterward subjected to the same treatment. Neuralgia is caused not only by cold air but by acidity of the stomach, starved nerves, imperfect teeth, or by indolence combined with a too generous diet. Heat is the best and quickest cure for this distressing pain. A hot flat-iron, passed rapidly and deftly over several folds of flannel laid on the affected spot, will often give relief in less than ten minutes, without the aid of medicine. Hot fermentations are of equal value; though when the skin is very tender it is more advisable to use dry heat, nothing being better for the purpose than bags of heated salt, flour or sand, which retain warmth for a long time.

Cold water, applied by the finger tips to the nerves in front of the ear, has been known to dispel neuralgic pains like magic. When caused by acidity a dose of charcoal or soda will usually act as a corrective. Sick headache is accompanied by bilious symptoms, and attacks usually come on when the person is overtired or below par physically. This is a disease of the first half of life, and often stops of its own accord after middle age. A careful diet is imperative in every case, sweetmeats and pastry being especially pernicious.

"Eating heartily when very tired, late dinners, eating irregularly, insufficient mastication or too much animal food, especially in the spring or during the hot weather, are frequent causes of indigestion, causing headaches by reflex action."

A Remedy for Dandruff.

HAVING suffered much inconvenience from dandruff, and having resorted to many advertised nostrums and other means for relief, among which were various alcoholic solutions of castor oil and washing the scalp with solutions of borax and carbonate of potassa, which latter, although effectual from the relief of the dandruff, seemed to impair the vitality of the hair, and cause it to become very sensibly thinner, was finally induced, from my knowledge of the frequent efficacy of sulphur in certain cutaneous affections, to try a preparation of an ounce of the flowers of sulphur in a quart of water, as follows, with the happiest results. The sulphur was repeatedly agitated in the water during intervals of a few hours, and the clear liquid then poured off, with which the head was saturated every morning. In a few weeks every trace of dandruff had dissappeared, and the hair became soft and glossy. After discontinuing the treatment for eighteen months there is no return of the disease. The remedy is highly recommended.—*Medical Journal.*

NOTICE.

☞Please inform us if a Dr. Turner is an agent for the selling of Shaker medicines, and who employs him.

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[*Contributed by J. S. Wright.*]

NOBILITY.

TRUE worth is in being—not seeming;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We can not do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

We can not make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the things our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing
Nor gaining of great nor of small;
But just in the doing, and doing
As we would be done by, is all.

Thro' envy, thro' malice, thro' hating,
Against the world early and late,
No jot of our courage abating—
Our part is to work and to wait;
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.—*Sel.*

HINTS TO WRITERS AND SPEAKERS.

WILLIAM CULLEN BRYANT gave the following excellent advice to a young man who offered him an article for the *Evening Post.*

My young friend, I observe that you have used several French expressions in your article. I think, if you will study the English language, that you will find it capable of expressing all the ideas you may have. I have always found it so, and in all that I have written I do not recall an instance where I was tempted to use a foreign word, but that, on searching, I found a better one in my own language.

Be simple, unaffected; be honest in your speaking and writing. Never use a long word when a short one will do. Call a spade a spade, not a well-known oblong instrument of manual industry; let a home be a home, not a residence; a place a place, not a locality, and so of the rest. Where a short word will do, you lose by using a long one. You lose in clearness; you lose in honest expression of your meaning, and in the estimation of all men who are competent to judge, you will lose in reputation for ability.

The only true way to shine even in this false world, is to be modest, unassuming. Falsehood may be a very thick crust, but in the course of time will find a place to break through. Elegance of language may not be in the power of all of us, but simplicity and straight-forwardness are. Write much as you would speak; speak as you think. If with your inferior, speak no coarser than usual; if with your superior speak no finer. Be what you say, and within the rules of prudence. No one ever was a gainer by singularity of words or in pronunciation. The truly wise man will so speak that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying about bladders of strange gases to breathe, but he will enjoy better health, and find more time for business, who lives on common air.

Sidney Smith once remarked: After you have written an article, take your pen and strike out half of the words, and you will be surprised to see how much stronger it is.—*Selected.*

THERE is no failure except in no longer trying. There is no defeat except from within; no really insurmountable barrier save our own inherent weakness of purpose. *A. J. Calver.*

DOLOROUS indeed is the whining voice of discontent.—*M. J. A.*

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Books & Papers.

esting and includes a portrait of Maud Ballington Booth.

An article by Prof. Sizer on Li Hung Chang, the Chinese Envoy, which is accompanied by a portrait of this remarkable man, will be studied with pleasure.

Reflections on the New Woman, by Blanche Lane brings forward a subject of world wide interest. Child Culture by Prof. Sizer has some very pretty illustrations. His article written upon this subject must be of interest in every home. Fowler and Wells Co., 27 East 21st St. New York.

EVERYWHERE is the title of Will Carleton's Magazine, a new volume commenced in Sept. It is only 5 cts. per copy or 50 cts. per year. It is a Magazine of eight large quarto pages. It is filled with articles from the pens of ready Writers, highly interesting and many of them beautifully illustrated. Address N. E. Goodrich, 1105 Bedford Ave. Brooklyn, N. Y.

THE SUNDAY SCHOOL TIMES for Oct. 10, has a table of contents that must satisfy almost any reader of that class of literature. Many excellent contributions may be found on the varied religious subjects. The little children are not forgotten and some one has kindly written to them about the rabbits. Lessons for the Sunday School are among the best and occupy a liberal space in the paper. Published by John D. Wattles & Co., Philadelphia, Pa.

THE PULPIT for September, contains some very interesting and instructive lessons. Coming as it does from so many churches, it foreshadows the coming Christian union. The Christ Life, by Rev. J. B. Whitford of the Methodist Episcopal Church. The Only Perfect Standard of Right, by Rev. U. T. Swengil of the United Evangelical Church. Power of God, by Rev. W. S. Smith of the Disciples of Christ. Hospitality by Rev. C. E. Wehler, of the Reformed Church. The Witch of Endor by Rev. J. E. Lancely, of the Methodist Episcopal Church, Adaptation in Religious Teaching by Rev. J. B. Robins of the Methodist Episcopal Church. Published by G. Holsapfel, Fredericksburg, Pa.

So many good things are given in the October number of FRANK LESLIE'S POPULAR MONTHLY that it is impossible, in our limited space, to describe them all. The principal features, all splendidly illustrated, are; "The Road to the Stage," in which Arthur Hornblow tells how actors and actresses are made, and something about the dramatic schools; "General Lee's Last Campaign," by General Horatio C. King, the ninth paper in the great Lee series; the opening chapters of a new serial story, "Father John," by Edith Sessions Tupper; "The U. S. Revenue Cutter Service," giving the history and duties of an important branch of our navy, by Joanna R. Nichols; "The Free Silver Issue," by Senator William M. Stewart, being the first of two papers on "The Leading Issues of the Two Great Parties," to be followed next month by an article from the gold standpoint; "The Art Student in Munich," by George Willis Bardwell; an account of a visit to the old Italian city of Perugia; and "The Microscope as an Amusement," by William G. Bowdoin. Then there are four short stories, some illustrated poems, an attractive Young Folk's Department, Talks about the New Books, etc.—*Frank Leslie's Publishing House.*

A BOOK OF SHAKER POETRY, called "Mount Lebanon Cedar Boughs" issued by the Sisters of the North Family at Mount Lebanon, New York, the settlement of which the late Elder Frederick W. Evans was so long a ruling spirit. Among these Shaker women there is considerable literary talent, one of the Sisters being Miss Cecelia DeVere, the sister of Miss Mary Ainge DeVere, so well known to magazine readers by her nom de plume of "Madeline Bridges." Miss DeVere, like her sister, has written some exceedingly clever verse, and her work is well represented in the volume. All the poems in the book are reflective of the simple life of the Shaker community, and give a picture of life of which very little is known to the outer world."—[Edward Bok, in Chatham Courier, May 1, 1895.

The book is for sale by the North family of Shakers, Mt. Lebanon, Columbia Co., N. Y. Price $1.00.

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Funk & Wagnalls Company, New York, have just received a single order from one firm for 100,000 copies of their celebrated *Standard Dictionary of the English Language*, amounting at retail to nearly one and a quarter millions of dollars. This is the largest single sale of so large a work ever made in America. Previous to this one large transaction, over 100,000 copies had been issued, and the Company is still receiving many large orders from its subscription agents through-out the world.

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THE MANIFESTO

DECEMBER, 1896.

A VISIT TO THE

SHAKERS

of EAST CANTERBURY, N. H.

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Books & Papers.

ONLY a few remain who can recall the marvelous enthusiasm which attended Jenny Lind's first appearance in America, in the old Castle Garden, in 1850. When she arrived from England 50,000 people were at the dock to greet her. That night 30,000 people serenaded her in front of her hotel. Seats for her concert sold at fabulous prices. On the night of her first American concert over 5000 people had gathered in the Battery before Castle Garden by six o'clock, although the concert did not begin until eight. When the doors were opened the crush was terrible, and within fifteen minutes every available inch of room, other than the reserved seats, was occupied, and 10,000 people were outside unable to get in. Then every rowboat, sailboat and steamer which could be pressed into service was engaged to lay in the water by the old Garden. Hall crowded with people who could only hear the strains of Jenny's voice as it floated through the opened windows. The whole scene has now been repictured by Hon. A. Oakey Hall, ex-Mayor of New York City, and he gives a wonderfully graphic recital of the event in the November *Ladies' Home Journal*. The actual scene of Jenny Lind singing her first song to her wonderful audience of thousands is shown in a picture copied by De Thulstrup from a photograph made at the time.

THE OUTLOOK for October is a beautifully illustrated Magazine. The leading features of this number are—Princetons 105th Anniversary. By Henry Von Dyke, with nine illustrations. The Boys' Republic. By Washington Gladden with twelve illustrations. A Poet's Workshop. By R. T. Zueblin, with five illustrations. The Founder of the Y. M. C. A. By Lord Kinnaid with nine illustrations. Published by the Outlook Co. 13 Astor Place, New York City, N. Y.

Yale university is the subject of an interesting article in the November number of FRANK LESLIE'S POPULAR MONTHLY. It is written by one of the senior students, George Henry Nettleton, and is profusely illustrated with views and portraits. It is the first of a series of papers on "American Universities and Colleges," to appear in successive issues of this magazine. Another attractive and well illustrated article in this number is "The Stage Debutante," by Arthur Hornblow, giving portraits of many of the younger actresses. Then there is a description of Madagascar and the Malagasy, by Mary Titcomb; an article on Mrs. Robert E. Lee's life in Richmond during the war, by Sally Nelson Robins; a paper on "Egg-hunting on the South Farallon," by C. H. Thompson; the continuation of Edith Sessions Tupper's stirring serial, "Father John;" a graphic account of the "Twin Cities," Minneapolis and St. Paul, by Charles Thomas Logan; an article on the Gold Standard, by Henry Cabot Lodge; short stories and poems by John Gilmer Speed, Captain Jack Crawford, Lurana W. Sheldon, Ella Higginson, Louis Pendleton and Clifford Howard; the Department for Boys and Girls, with contributions by F. A. Ober and Horatio Alger, Jr., etc. The quality and quantity of the illustrations in this number are particularly noticeable.—*Frank Leslie's Publishing House, New York.*

THE ERRORS OF EVOLUTION by Robert Patterson of San Francisco. The errors of evolution like the mistakes of Moses, will be studied with deep interest. Moses, the wonderful Jewish Prophet, still remains the same wonderful man while his mistakes grow less and less as time moves on, and the errors of evolution will, no doubt, rise and fall in the minds of men as the Creative work is understood or misunderstood.

The work before us is divided into four parts and published in four books. Part first is on "Scientific Star Building." Part second on "Geological Evolution." Part third on "The Origin of Life." Part fourth on "Darwinism."

A careful perusal of these very interesting subjects, may afford a fund of information that would be difficult to obtain from any other source. Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for November, has an article on The Organ of Human Nature, by Jessie A. Fowler. This is liberally illustrated and the Photo of special interest is that of Dr. Francis Joseph Gall, the Founder of Phrenology.

Mrs. Trella Foltz Toland. A personal Examination by Prof. Sizer. Phrenotypes accompanied by several illustrations. Child Culture by Prof. Sizer. This presents a most interesting chapter of the little folks, and one in which there will be a general interest. Science of Health. For this department, M. L. Holbrook M. D. has written a very interesting and instructive chapter. The Foot and its treatment needs careful study. Other subjects of interest may be found in this same number. Fowler & Wells Co. 27 East St. New York City, N. Y.

SUNDAY SCHOOL TIMES for Nov. 7th, has an excellent article on "Who should Preach?" and concludes with this very liberal remark. "Every one of us has a mission to be a preacher. If all of us were preaching as we have opportunity, how greatly the power of the church would be increased, and how much of good might come to the needy." John D. Wattles & Co. Publishers. Philadelphia, Pa.

THE PULPIT for October. Our Enemies Themselves being Judges, by Bishop Fowler, of the M. E. Church, Buffalo, N. Y. In Essentials Unity; in Non-essentials Liberty, by Rev. W. H. Roberts, Presbyterian. The Grand Army in Prophetic Vision, by Rev. G. C. Lorimer. The Peace of God, by Rev. Calvin Gerhard of Reading, Pa. Published by G. Holzapfel, Fredericksburg, Pa.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI. DECEMBER, 1896. No. 12.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE COMING NEW YEAR.

By Earnest Pick.

ANOTHER new year! and another! and another! How many new years we have experienced, each one of them new; rather strange that all together they should make us old, each one making us older in spite of it being new.

But "getting older" is of no great consequence, even if we lived the age of Methusala. Are we "growing better" is another far more important consideration.

If we cut the trunk of a tree in two, crosswise, we find a number of concentric rings indicating the age of the tree. Each year's added growth is thus plainly indicated. At the same time the sap of the tree rising between the bark and the wood proper, bursts and breaks the bark, thus making room for a further growth, the old bark being thrown off by a gradual peeling process. A valuable lesson is contained in this process of nature.

Reviewing the old year in this correspondence we may aptly ask ourselves; How much new growth have we to show for the last year? How much good is there newly added within the circumference of our last year's increase? And again, how much of the old bark that enclosed our former growth, are we about to break and throw off, to give room for further expansion? For move on, we must, or retrograde; there is no stand-still; grow we must, or sure decay will follow.

Paul says;—"When I was a child, I spake as a child, I thought as a child, but when I became a man, I put away childish things. For now we see

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through a glass darkly, but then face to face, now I know in part, but when that which is perfect is come, then that which is in part shall be done away."

This is the outline of the growth and progress of a true Christian. The sincere seeker of Christ will determine and set out anew to put aside all temporal obstructions. If we wish to be true servants of God, we can not make any reserves, which would hinder us from our final redemption. Though we may feel on that phase of our travel, as stepping down from the solid earth into the bottomless darkness, and may feel completely helpless and alone, we need just then stretch out our hand and grasp the right arm of Him who promised ever to hold and guide us. If these promises are as true to-day, and I doubt not, as they were nineteen hundred years ago, there is no reason for looking backward to a Savior of the past, who has left us his memory alone to adore and to be petitioned unto, but he must be living among mankind to-day, his spirit diffused among all his true disciples, and what is more, his saving power accessible to each one desirous to give up all in order to follow Him. His very presence ought to be felt to-day as of yore, and we ought to be able to touch the hem of his garment and feel the touch of his healing hand whenever we desire, in boundless faith, to be freed from the bondage of sin and disease. "Who forgiveth all thine iniquities, who healeth all thy diseases."—Ps. ciii., 3. And so it seems to be when viewed from another point. Continually we see and hear his name and his spirit abused and persecuted for his very righteousness. Forever we see him betrayed and sold for more or less silver-pieces, and continually we witness him crucified amidst a thieving and a murderous spirit of the deluded human race. But forever and ever we see him rise above all this in immortality, pointing the penitent mortal up to heaven his place of birth and final destiny. In godlike patience and long-suffering he is forever leading mankind by slow degrees of inner enfoldment to the realm of his salvation.

Ever present to-day as he was centuries ago, ever powerful, ever ready and willing to forgive, to heal, to save each and every one willing to forsake the evil ways of fallen nature.

This living Savior is among us to-day, and here, as I faithfully believe; trusting in his power to save, all who sincerely seek, and when found, follow him without reserve, I go on to victory.

Mt. Lebanon, N. Y.

MEN and women fail to reach the highest and best gifts for humanity, because their selfish individuality claims not only recognition, but supreme adulation. *M. J. A.*

WHAT is becoming, is honest, and whatever is honest must always be becoming.—*Cicero.*

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CHRISTMAS POEM.

By Isabella Russell.

WHAT means this strong and mighty host,
Of prophets, martyrs, bards and seers?
Who've left their battlements on high
To dwell amid Earth's darkened spheres:
Whose clarion notes of peace and joy
Resound thro'out Earth's vast domain;
The blessed promise is fulfilled,
Christ in his glory comes again!
He comes, as in the olden time
To meet our wants, our human needs,
Comes, disregarding priestly rule,
Ignoring useless man-made creeds,
And in the spirit, and the power,
Of consecrated Mother-love,
Earth's erring children kindly leads
To higher, purer joys above.
The selfish plane of hoarded wealth,
With all that follows in its train,
True honor, virtue, manhood lost,
Sure tell-tales of ill-gotten gain;
The cry of poverty and woe,
Has reached at last the Mother-heart
And Christ has come to rule and reign,
Where woman wills, and acts her part,
In consecrated deeds of love,
In faithful service freely given,
Foreshadowing Christ's kingdom here
On Earth, as it is found in Heaven.
No more a slave to any power,
That bids her yield to man's control
The gifts and talents God has given
To bless and beautify the soul.
In her own right she stands endowed
With power and wisdom from on high,
All ready at the Master's call
To answer truly "Here am I,"
To dare, to do, for thee and thine,
To minister to those in need,
And in thy honored, sacred name,
The naked clothe, the hungry feed.

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O waft ye winds to distant isles,
The glad triumphant song of peace
Which ushers in the newborn day,
When love shall rule and discord cease.
O spread the tidings far and near,
Christ in his glory comes again!
Let every living thing rejoice,
Let all the people say, Amen.

Enfield, N. H.

Notes Referring to the Early History of the Shakers in the United States.

No. 5.

NOTHING could exceed her love for Mother Ann and the Elders, and for the upbuilding of the gospel which they came to establish in America. In the time of trouble she stood on the side of right, and her zeal and courage never abated.

When those who were false-hearted turned away, and attempted to deprive them of the consecrated property, Jemima would speak encouragingly to the young people, and to those who were weak in the faith, and tell them that better times were before them.

"Never fear," she would say, "I know that the foundation is sure, and I know that God who has sustained the Believers through all their sufferings and toil will never suffer the gospel work to go down."

There was no name so dear to her as the name of Mother Ann. She would often relate the scenes of suffering Mother was called to endure; her seasons of sorrow, and scenes of joy, her words of instruction and admonition, and encouragement to her children, till it seemed that her soul overflowed with a heavenly love.

Many times while speaking of these things her soul would be carried beyond earthly scenes, and she would seem to be exploring the heavenly world where Mother dwelt. No one present who had any degree of love to the way and work of God, could avoid feeling a measure of the same spirit with which she was inspired.

When preparations were being made to build the Square House, she said, "I came to the spot selected for the purpose in company with Sister Hannah Willard, the daughter of Isaac. It was then a dense forest, and I gathered boxberries on the spot where the house now stands. I saw the trees that were marked to designate the place, and I felt inwardly impressed at the time. It was unlike anything I had ever felt before that time."

"Such peace and quietness pervaded the wilderness that I was perfectly

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charmed. I had but little thought of the great work which was to take place, but when Mother Ann and the Elders came here to take up their abode, I then thought of my early impressions."

The writer of these notes, was with her on the evening that her life closed. "Never did I witness a scene like this. Her soul was spent in prayer and supplication, not wholly for herself, but for others. She prayed for the whole household of faith, and then prayed for all mankind. She then fell into a sleep from which there is no waking."

The End.

FROM DEATH TO LIFE.

By Frederic McKechnie.

THE year is dying; the harvest is done;
The corn field, reaped, stands grey in the sun,
And the swallows are gathering, one by one.
A low wind stirs, but its breath is chill,
It blows o'er the brow of the bleak, east hill,
Where the moon is rising so ghostly—still!
"O, what Presence is this?" I cried in my dread,
A Voice in the wind, blew, "Summer is fled,
And I, Death, Winter, am here in her stead;
And the grass of the field shall fade away;
And the flower shall perish in cold decay;
And songsters cease, from the iron day.
My seal shall be set on each running river,
And man shall cower, and beasts shall shiver,
And the kingdom and power shall be mine forever."
And I heard the Voice, but I made reply,
"That which liveth can never die;
Thou shalt not triumph utterly
The river that flowed, shall flow again,
Heaven shall send its gentle rain,
And the grass and the flowers re-clothe the plain.
Though the spell thou weavest be fast and strong,
And quench in silence, the sound of song,
It is not for long,—it is not for long.
For Summer comes, and the slumbering earth
Shall wake again into joyous birth,
And the wide world ring with the voice of mirth.
And yet again, there shall come a day,
When thou, O Death, shalt be done away,
And Life be ours, for aye and for aye."

Mt. Lebanon, N. Y.

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ANN LEE.

TO a company that visited Mother Ann and the Elders, she said, "You should let your light shine, that others by seeing your good works may be led to glorify your Father in Heaven."

This was a lesson in religious discipline, and Mother Ann was anxious to have those who came to see her, learn something that was profitable. The words were the same that had been used by Jesus more than a thousand years before her time, and for aught we know, may have been used a thousand years before the days of Jesus.

That they were eminently appropriate to be spoken before a company who had asked the fellowship of the church, may be readily admitted. Mother Ann did not assume to teach a new, exclusive doctrine. The spirit of God gave her power as a witness to stand upright, and she brought out, anew, the revelation of the Christ of God.

The foundation of the work which was to make man in harmony with Christ, had already been laid. It was denominated the power of God unto salvation. Already it had wrought so effectually for the purification of the soul that many faithful witnesses had been known among men as the sons of God.

That foundation remained sure and needed no human agency to attempt the rebuilding. It was at the hands of its own brethren, however, that it suffered the greatest neglect. Other foundations were built so near that the hay, wood and stubble of the Nicolaitans, the Jezebelites and those of the synagogue of Satan obscured the cross and the testimony of eternal life. The counterfeit has borne the name of the true life, the same as the church of Pergamos bore the name of Christ while it occupied the seat of Satan.

Mother Ann arose in the light of the revelation of God and through the ministration of Christ, taught her followers to build on the true foundation; to keep the heart pure and to deny themselves of all ungodliness and every worldly lust. She urged that they should make themselves so acquainted with the gospel testimony that they could give a reason for the hope that dwelt within them. That they were to be made anew and become the children of the regeneration.

This testimony enkindled a fierce opposition and the Believers suffered much abuse at the hands of their enemies. Cruel mobs surrounded their dwellings, bursting open the doors and breaking the windows; while

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many individuals suffered imprisonment and much injury to their persons and property.

All this transpired in a Christian country and against those who were zealously advocating the gospel of our Lord, Jesus Christ. The Believers were accused of breaking up families and destroying the domestic peace. So far from doing this, they only preached Christ and him crucified and there left the order of life to be lived with the converts.

After listening to the good news as taught by Jesus, they were free to serve God or mammon.

Mother Ann taught that the work of Christ was the work of regeneration. That those who accepted it must separate themselves from a worldly life. Generation was the old Edenic story. The whole world from the days of Adam had made itself acquainted with its every shade, and was astonished when it learned that all those old things were to be done away, and that all things were to become new. A new heaven and a new earth were to be created wherein should dwell righteouness and peace.

Jesus had said, "Verily I say unto you, Ye which have followed me in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Mother Ann taught the same doctrine and it was to her a representation of the life of Christ. In the order of generation the circle of mine and thine,—the selfish propensities dominated. Every man must care for his own little circle. In that order it is just and right that he should. Generation demands that interested care and has a right to see it faithfully regarded in the father, mother, sons and daughters.

Its law, its rule and regulations will be found in the Mosaic code. It is the inspired word of God for all who enter the order of generation and by a careful observance of these, it becomes, as said the Apostle, a school-master to lead souls to Christ.

In the Christian dispensation we find a new doctrine, a new way of life, and to those who have been faithful to follow Moses and to keep the law and the commandments, Jesus says, "Follow me! I am the resurrection and whosoever liveth and believeth in me shall never die."

Mother Ann taught; "As you enter the work of regeneration, the relations change from the old inheritance of the flesh, to the relations of Brethren and Sisters in Christ."

The evangelists have written for us several of the visits that were made to the Teacher. One disciple who had asked to be admitted as a member into the little band, had arranged in his mind to return to his

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home and after attending the funeral of his aged father he would be quite free to accept the duties of a disciple, and follow Jesus.

From the beginning they had been warned not to look back after having accepted the cross, and Jesus with the authority of a divine Teacher said to him, Let the dead bury their dead: it is your duty to go and preach the kingdom of God.

Mother Ann and the Elders taught the same, and the Believers were accused of teaching their members to hate their parents and to become misanthropes. Read what Jesus taught and then go and do likewise.

Another disciple, who was of a social turn, thought it would be a nice thing to go and visit his friends and bid them a kind farewell, and then he would be ready to follow Jesus. This was another form of sustaining a union with the generative order of the world, and quite different from the work of regeneration, into which he had been called. The answer that Jesus gave was to the point, although he neither commended nor condemned the course that the young man had suggested.

"No man," said Jesus, "having put his hand to the plough, and looking back is fit for the kingdom of God." It would seem that the Teacher was anxious to impress the disciples with the great importance of serving the Lord their God with their whole soul, and making no reserves for a selfish interest. If the gospel stood above the Law in its blessings, it must also stand above the Law in its sacrifices.

When Elijah, under the direction of the spirit, passed through the field, where Elisha, the anticipated prophet, was ploughing, he cast his mantle upon Elisha and, no doubt, said to him,—Follow me. Obedient to the call Elisha left his work in the field, and ran after Elijah, as most men would, to obtain permission to do a little visiting. "Let me, I pray thee, kiss my father and my mother and then I will follow thee."

Elijah instead of granting the request, administered this well deserved rebuke. "Go back again, for what have I done to thee?"

He had placed upon Elisha the anointing oil of the Lord God and it must not be slighted.

Elisha omitted the visiting but returned to the place where he had been anointed and sacrificed to the Lord a yoke of oxen, and burned the instruments in which they had worked. He then sought Elijah and studied with him to become a prophet in Israel.

Those who accept the teachings of the Bible as the word of God, will appreciate these lessons of self-denial and of consecration as leading to something higher than the life of an animal on the generative plane of existence.

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Men who assume to teach a life of holiness before God have all reason to be ashamed, as they flatter the people to read and accept the life of the sensual Corinthians, in preference to the life of Jesus Christ.

We may go back to the time when Aaron's sons were appointed to serve before the altar of the Lord. Two of them neglected their religious obligations and willfully trespassed against the Law by the offering of strange fire. For this serious offence they lost their lives. Their bodies were carried out of the camp. Moses then spoke to their father and the other sons. "Uncover not your heads, neither rend your clothes, lest ye die, and ye shall not go out from the door of the tabernacle lest ye die."

"The day cometh that shall burn as an oven and all the proud, yea and all that do wickedly, shall be stubble and the day that cometh shall burn them up; it shall leave them neither root nor branch."

The Lord's servants had no time to waste over the death of the willfully wicked. Throughout the whole history of God's work with man, a consecration has been demanded, that would be a distinguishing mark between the children of God and the children of this world.

The testimony of Mother Ann Lee is the spirit of Christ, which will burn as an oven, and of which we may speak with confidence having the assurance that it will establish every honest soul on a foundation which will insure peace and prosperity in time, and in the world to come, eternal life.

H. C. Blinn.

WHO can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest path with gems of sunlight. A smile betrays a kind heart; the pressure of the hand, an affectionate brother; a cheerful word, a friend in need; kind and courteous deportment toward all, a Christian heart. Kindliness adds a charm to beauty, and adds beauty to a homely face.

VAIN GLORY blossoms, but never brings forth fruit. Vanity makes men ridiculous; Pride, odious. Beware lest you think yourself to be something when you are nothing. The peacock can display much fine plumage, and strut about with much pomp,—beware. Before deciding on your own merits, enquire what the world in general think of you. The praise of a friend will do you no harm, and the opinion of an enemy will do you an immense amount of good. The refusal of praise or commendation, often proceeds from a desire for more.

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THE MANIFESTO.

DECEMBER, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

October.

	Thermometer.	*Rain.*	Snow
1895.	44	4 in.	¾in.
1896.	46	3¼ "	0

Highest Temp. during this mo. 66 above 0
Lowest " " " " 26 " "
Number of rainy days " " 10
" " clear " " " 9
" " cloudy " " " 12

C. G. Reed.

Nov. 1896.

EDITOR OF THE MANIFESTO;—Time's shuttle has filled the tissue of another solar month. As we take no note of time, but by its passing, it is well that our Monthly Periodical includes a space for the several families of each Community of our Faith. Not to be found derelict in duty, I present a synopsis of such events and incidents as may be of general interest to the readers of THE MANIFESTO.

1st. The Weather. People generally, are interested Pro et Con, with regard to the weather. It is either too hot or too cold; too wet or too dry. We had rather a dry Summer; but since Autumn set in, we have had a superabundance of rain. These extremes cause some people to query whether an over-ruling Providence does, or does not control the weather.

2nd. The Crops. Potatoes have not done as well this season as they did last year. A blight struck them. Other crops, generally, have been excellent. Small fruits a failure.

Br. Benjamin Gates writing from Florida, says; "Our crops never looked better, and as it now appears, we shall have enough to sell to purchase our needful groceries, etc. We have no hired help to pay. The pine-apples at Russel's Orchard, Orlando, I saw last week. He will have 30,000 to 40,000 pine-apples this season. Last year Russel sold $20,000 worth of pine apples and ships to other parties to set new orchards. All this off of eight and one half acres. This season he will sell $30,000 worth of apples and plants. All the hired help he employes is three men. You see he produces from eight and one half acres more net profit than all the Societies of Shakers." It costs us in Lebanon to raise oats about sixty cents a bushel. We can buy them for twenty-five to twenty-seven cents a bushel.

3rd. School. Our school opened Oct. 25. Ada Brown and Rosette Stephens are the teachers, and they are A. No. 1. They have forty scholars under training.

4th. Election or Politics. With all the innovations adopted by the Shakers, eminating from the World of Fashion, ultimately, are we to enter the Arena of Politics and vote? Jesus said; "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." The political campaign just closed has been called an educational one. What have the people learned? The coming four years will exhibit its wisdom or its folly.

5th. Health. The present status of

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physiological uprightness is quite apparent. Except transcient influenzas there is nothing to indicate debility of body or mind, except old age!

6th Hands and Hearts. So far as hands are considered, there are no idle ones among us. Every individual is giving his or her time and strength in devotion to daily duty in the field of manual labor. Hearts! who can fathom their depths? It is safe to say there are many faithful souls, striving to sustain the cause of truth and righteousness. If there are those who are otherwise inclined, surely they will meet their just recompense and reap the harvest they sow.

Calvin G. Reed.

North Family.

Nov. 1896.

BELOVED ELDER HENRY;—I feel it a pleasure, bordering on duty, to express, in brief, our feelings of gratitude, so far as I can convey them on paper, for your unabated interest and labor in sustaining our monthly, THE MANIFESTO. Small, though it is, yet with your other arduous duties, the tax must be heavy upon hand and brain,—it can not be otherwise. At this time, when nearing Thanksgiving day, we think it a fitting season to remember in love and sympathy the Editorial department. Next, to extend through its columns, greetings of love and blessing, hope and joy, strength and courage to every Brother and Sister contributor or non-contributor from Maine to Kentucky. To each Zion-bound traveler we hold out the signal of "good cheer." The old ship with her trusty few has weathered the storms for over a century, and is still beating against the tide of innovations that would, if allowed, swamp her and thus bring destruction and ruin upon the whole crew. The old Captain and comrades know every reef, every danger that besets their course, and when urged upon to change it is their duty to give an alarm and it should be given with no uncertain sound, irrespective of place, position or personalities, lest disaster follow in their wake. We have known of a time when naught but the hand of the Lord intervened to save; Aye, times without number. When in the channel of communication with his agents we place ourselves in a position to be saved, but, let our bark drift into unknown seas then we break the connecting links and we have no promise of security. We have undergone radical changes in the past for the betterment of Society, but never once have we changed our course—our principles. We still hold ourselves ready to meet the incoming tide of moral and spiritual reform which will be sure to hasten our progress toward the goal of destination and triumph, and we throw out our colors—our thoughts to the winds of heaven that we may catch the spiritual breezes and be wafted safely into the harbor of peace and salvation. And more than all, that others outside of our domain may see and feel the power existing within, which calms the troubled waters of discontent and strife, and bids all the tempestuous elements in the human heart to cease forever by the sweet persuasive voice of, "Peace be still!"

In the sombre days of Thanksgiving time we are made glad by the thought that not an arrow has been sent, nor an ax uplifted, nor a hook inserted to take life with the idea of giving life, realizing that even the pots in the kitchen should be like bowls before the altar—holiness unto the Lord.

In the joyous Christmas-tide when the Christ comes to us in his—in her—simple mien, teaching us the all important lessons of the hour—lessons which need to be reiterated in order to be thoroughly understood and retained, we come into greater light, as we receive this Christ anointing through the Divine unction of the Holy Spirit, manifested in his Order upon earth. This new revelation teaches that God is dual, Father and Mother; that Christ is dual, Bridegroom and Bride. This is God's plan and we can not change it if we would. The serpentine nature

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wriggles and squirms and trys to invent "some other wa,," but all to no purpose. Beware then, that we "crucify not the Son of God afresh and put Him to open shame," nor the Daughter of God who is sent to redeem man from his lusts, and stands to-day like Bartholdi's statue of liberty, pointing upward to heaven, and who is here to preserve chastity, and who will cleanse and purify all those who will come unto her. In this bond we are united; it is the sign by which the true Believer is known; it is the bond of our union, and we must keep it unbroken.

Trusting that you will continue to share in heaven's richest blessings bounded only by your capacity to enjoy; I am through Christ, your gospel Sister,

ANNA WHITE.

Shakers, N. Y.

North Family.

Nov. 1896.

ONE more stroke of the annual timepiece, and, to use an electrical phrase, the circuit will be closed with the record of the past year. Its anticipations and disappointments, in our material life we are glad to let go where they will take their place with the mouldering volumes of the receding years. The future is before us; but only in the present moment we live,

To the student who pursues the religious and political writers of the day with a desire to come into rapport with living and moving thought, must notice that there is an anticipation of something beyond the ordinary: that the hour of destiny has struck, and the old must pass away, that the new may have room for development. We trust it will not be in the whirlwind or the tempest, but in the still, small voice which is the only medium through which can come the highest manifestation of divine truth.

We are enjoying a delightful autumn which is giving farmers an opportunity to perform the duties necessary to closing the agricultural campaign of the year.

The "Hints to Writers and Speakers" in the Nov. MANIFESTO is acceptable, and we will boil down our subject; and when we have finished, be sure and stop.

Hamilton DeGraw.

East Canterbury, N. H.

Nov. 1896.

AMONG the pleasant things to note is the presence of Elder Calvin Reed of Mt. Lebanon, N. Y. Having spent a few days in the Society at Enfield, N. H., he has called to see his gospel friends in Canterbury.

We learn that 1160 bushels of apples have been prepared for the kiln. This affords about 200 bushels of dried apples.

Our school is in session and twenty-seven pupils are present.

Henry C. Blinn.

Pleasant Hill, Ky.

Nov. 1896.

PROVIDENCE has dealt graciously with us the past season. Since early May until October we have had a bountiful supply of fruits and vegetables. Strawberries, cherries and peaches have been very plentiful and a daily supply of peaches from the first of June till the first of Oct. Apples have been a limited crop.

The beautiful green grass is now supplemented by the various tints of the autumnal leaves which the eye is not tired of seeing.

The potato crop, both sweet and northern has been of the best quality. The roofs of several of our dwellings have been painted and beside the preservation of the buildings it adds very much to the beauty of our gospel home.

N. L. Rupe.

Sabbathday Lake, Me.

Nov. 1896.

NOVEMBER is here with its rains and winds. Already the trees are stripped of their leaves, showing to the careful observer that they are preparing for the oncoming winter.

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While we look over the past preparatory for our annual Thanksgiving we will thank God for the dear ones in our own loved home circle. Dear aged fathers and mothers who have toiled through the heat of the day! Faithful middle aged ones who now are bearing the burdens of life, and loving youth and children that our homes are blest with to-day. All these make up the hundred-fold relation that is promised as the heritage of God's people.

We find none to spare, yet Br. Samuel Kendrick and Sr. Lydia Mariner are both sick and nearly helpless and we can not expect their tarry with us will be much longer. They have every care from loving Sisters and Brothers and they well deserve it.

Sr. Aurelia Mace has recently returned from a visit to Alfred where she stayed a week. We hear that all were blessed by her visit and she in return, received blessing. We forcibly realized our loss while she was absent. On her return, Elder Henry Green accompanied her to our home for a visit. He tarried but a few days, then returned to his people, leaving with us his good and pure influence.

The heating apparatus at our Greenhouse is undergoing repairs. We are having a hot water heater of home manufacture put in and hope it will prove satisfactory.

Ada S. Cummings.

Enfield, N. H.

Nov. 1896.

"God loves the cheerful giver." In taking a retrospective view of the years which reveal advancement of the various causes that have benefited mankind, we readily see that it has been the generous givers who have endowed humanity, transformed the wilderness of antiquated dogmas and human selfishness, into realms of practical good sense and human rights. And should not the people of God rank first as generous Saviors? thoughtful and kind in their dealing both in the human and animal kingdom. Through the scarcity of apples this season, we have become the recipients of kindred generosity. Our kindred at Mt. Lebanon, and East Canterbury, donated forty-five barrels of extra fine apples. Language with fine embellished sentiment could express our grateful feeling for the gift, but true gratitude is more than mere sentiment, as religion is more than an æolian harp-sound that thrills only the heart of man.

Not less than twenty barrels of pickles and one ton of beet seed have been sent to market.

Another silo of sixty tons capacity has recently been added to our cow barn; and with the large lot of ensilage, one thousand and fifty bushels of turnips have been housed as food for the cows.

By request, on the evening of Oct. 25th a company of eight attended service at East Lebanon. A quartette of Sisters rendered several of Zion's inspiring songs.

So we would by union of spirit and sentiment, blend with the laws of God, so grandly revealed in the four seasons. In the green of Spring, new life, in the beauty of Summer, the harmony of right living, in the gold of Autumn, the fruits of good industry, and in the white of Winter, emblems of Christ's purity; features of the soul enrapport with God's commandments.

George H. Baxter.

In remembrance of Sister Kate Rankin, who passed away Oct. 11, 1896.

By Anna Goepper.

After being afflicted for two years, she has passed to the higher sphere of being, completing a sojourn on earth of seventy-eight years. She has borne her burden of suffering with the cheerfulness characteristic of her bright and hopeful spirit; ever patient and more solicitous for the happiness and comfort of others than for herself.

While loving hands anxiously sought to make reposeful the conditions of transition, she looked up, with a smile on her

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face never again unclosing her lips in speech.

Our Sister was born in Liverpool, Eng. and has been a devoted, quiet, peaceable Sister for many years. I have known her from my childhood and feel perfectly justified in saying she was a brilliant star, an example of patience, a thorough Christian, and an accomplished scholar. It was entertaining to me as a child, to hear her repeat poem after poem, and long lectures from memory. Indeed, she was an extraordinary individual.

I felt that I would really be out of my line of duty to refuse to contribute a few words of love to one possessing such a beautiful spirit. "Give her of the fruit of her hands, and let her own works praise her in the gates."

"Rest in immortal realms above,
Must be forever more as here;
'Tis but the Ministry of Love,
In this and every sphere;
The only rest from care and strife
Is Love's sweet harmony with life."

Union Village, O.

Sanitary.

ONIONS AS A NERVINE.

ONIONS are almost the best nervine known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn out system. Onions are useful in all cases of coughs, colds and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, kidney and liver complaints.

Eaten every other day they soon have a clearing and whitening effect upon the complexion.—*N. Y. Med. Times.*

The above is opportune. Many a reader will lovingly whisper thanks to the New York Medical Times for placing before him so delectable a dish, with the assurance that it will not only act as a panacea for our long catalogue of ills, but will also rejuvenate the system and beautify the complexion. Indeed, whether boiled, baked, fried, roasted or even raw, onions must be the veritable "Elixir of Life."

This will please our good brother John Bradford, who has raised hundreds of bushels of onions this season and obtained a premium for them at the Vermont State Fair.

H. C. Blinn.

WHY IS IT?

Father Ryan.

Some find work where some find rest,
And so the weary world goes on.
I sometimes wonder which is best.
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the dreary hours go.
Some hearts beat where others break.
I often wonder why 'tis so.

Some will faint where some will fight;
Some love the tent and some the field.
I often wonder who are right—
The ones who strive or those who yield.

Some hands fold where other hands
Are lifted bravely in the strife,
And so through ages and through lands
Move on the two extremes of life.

Some feet halt where some feet tread,
In tireless march, a thorny way;
Some struggle on where some have fled;
Some seek when others shun the fray.

Some swords rust where others clash;
Some fall back where some move on;
Some flags furl where others flash
Until the battle has been won.

Some sleep on while others keep
The vigils of the true and brave.
They will not rest till roses creep
Around their name above a grave.

Deaths.

Kate Rankin, at Union Village, O. Oct. 11, 1896. Age 78 years.

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INDEX.

Page.

A

Autobiography, C. D. Hampton 9, 41, 57 73, 89, 105
Ages, Christ of the - - - - 45
Aitkin, Fred - - - - - - 144
Acrostic, An - - - - - 168
Ann Lee, - - - - - - - - 190

B

Baptism - - - - - - - - 11
Basting, Louis—Letter - - 117
Brown, G. A.— " - - - 133

C

Civilization, What constitutes - 61
Ceasing, Pray without - - - 107
Christ, The Church of - - 128
Character, Thoughts on - - 142
Coming, Our Mother is - - 158

D

Duty - - - - - - - - 7
Days, Youthful - - - - - 28
Dispensation, Angels of the New - 107

E

Emancipation, The - - - - 155
Emery, Simon,—Letter . - - 198

F

Father, Smiles of the - - - - 3
Faith, Belief *v. s.* Intelligent - 76

G

Gethsemane - - - - - - 14

Page.

H

Home, Notes About 17, 36, 51, 67, 83, 99, 115, 132, 148, 164, 178, 194
Haskill, C. P.—Letter - - 87
Home, A few days from - - 117

I

Influence - - - - - - 146

J

Jesus - - - - - - - - 81

L

Loyalty - - - - - - - 7
Leap, Look before you - - 33
Love, Tribute of—E. Offord - 151
Light, Life in the - - - - 159
Lilies, Day - - - - - - 161
Light, Let there be - - - 174
Love, A tribute of—W. Dunn - 176
Life, What is true - - - - 177
Life, From Death to - - - - 189

M

Memory, To the—R. Blake - 38
Meditations, - - - - - - 46
Memorium, In—C. Van Houten 55
Memory, In—J. B. Vance 71, 87, 93, 103
Memory, In—David Ray - - 103
Mackie, Isabel—Letter - - 143
Muggletonians, The - - - - 162

N

Night, A watch in the - - 72
Nobility - . - - - - 184

Digitized by Google

Page.

O

Orcutt, Daniel—Letter - - 39
Osgoodites, Among the - - - 52

P

Powers, C. R.—Letter - - 44
Prayer, New Year's - - - "
Patience - - - - - - 47
Pickpockets - - - - - - 56
Purity - - - - - - - 136
Peace, Rest in - - - - - 156
Powers, Untried - - - - 172
Promises - - - - - - 173
Poem, Christmas - - - - - 187

R

Relations, Natural and Spiritual - 25
Repose, Christian - - - - - 32
Repentance, Ninevah brought to - 55
Reynolds, M. L.—Letter - - 70
Real, Idealize the - - - - 131
Remembrance,—Kate Rankin - 197

S

Society, Social Improvement - - 4
Strikes - - - - - - 39
Saviors - - - - - - 49
Sanitary 53, 72, 88, 104, 119, 135, 152, 167, 183
Shakers, History of 79, 121, 137, 153, 188
Shakerism, The Christ Ideal in 95, 108, 124
Stewart, Ezra J.—Letter - - 97
Silent, When to keep - - - 141
Shaker, Why am I a - - - - 170

T

Testimony,—I. Russell - - - 29
Tenderness - - - - - 48
Thoughts, Secret - - - - - 54
Trust - - - - - - - 55
Tribute - - - - - - - 91
Tribute - - - - - - - 135
Truth - - - - - - - - 136
Thoughts - - - - - - 139
Temper, Good - - - - - 168

Page.

U

Unselfish - - - - - - 28

V

Vance, J. B.—Letter - - - 31
Vance, J. B. - - - - - 64

W

Words, The power of - - - - 10
Words, Kind - - - 39, 104
Wright, Remarks of Mother Lucy 65, 113, 169
Way, Whichever - - - - 120
Whittaker, Father James - - 181
Writers and Speakers, Hints to - 184

Y

Year, The Coming New - - 185

Z

Zion - - - - - - - - 92

MUSIC

Songs of Cheer - - - - - 15

DEATHS

Blake, Rhoda - - - - - - 23
Brooks, Lucinda - - - - 72
Dillon, Judith - - - - - 152
Dunn, William - - - - - 168
Evington, Ann E. - - - - 152
Freeborn, Johanna E. - - - 88
Jones, Mary Jane - - - - 72
Landers, Lydia - - - - - 39
Manluff, Mary - - - - - 120
Newton, Ezra - - - - - 104
Offord, Emily - - - - - 152
Pomeroy, Bishop - - - - 56
Ray, David - - - - - - 88
Rushmore, Henry - - - - 120
Rankin, Kate - - - - - 196
Tyson, Malinda - - - - - 136
Van Houten, Catherine - - 56
Vance, John B. - - - - - 72

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Books & Papers.

As we failed to receive the forecasts for October, we are at a sad loss to determine what had better be done. To be without WORD AND WORKS is quite like being without Faith and Works. Men may live, partially, without either, but we should advise them to get WORD AND WORKS, so soon as they can, and lay a good foundation upon which to build a system of Faith and Works. WORD AND WORKS PUB. CO., 2201 Locust St., St. Louis, Mo.

THE JOURNAL OF HYGEIO-THERAPY and Anti-Vaccination, for Sept. Oct. and Nov. in one Magazine contains the Proceedings of the Indiana State Centennial Phrenological Convention, that was held at Kokomo, Ind. Aug. 22, 24, 1896. All will want to read Prof. Schellhous' Letter, as he writes in the interest of "peace on earth." And then they will not fail to read the Address of Prof. B. F. Pratt, which is full of good things for the benefit of humanity and for the glory of God. This Magazine of three numbers is quite liberally illustrated, and contains a harvest of precious treasures, from the pens of both men and women who know whereof they speak. Published by Dr. T. V. Gifford & Co., Kokomo, Ind.

Madeline Yale Wynne, the author of the remarkable story "The Little Room" in *Harper's* Magazine, which was so popular a year or so ago, writes a pleasing short story for the November SYMPOSIUM. "A Glance without Words" in the same magazine, is a literary vignette that is handled with considerable art.

"CEDAR BOUGHS." Under the above title a book of poems has been issued by the Mount Lebanon Shakers. It is the first volume of the kind ever published by the community and it reveals to the literary world, what it may not have know before, that there is much poetical genius in and about the Lebanon hills. Many of the poems are "works of art," or rather shall we say the inspiration of true poetical genius, and "MOUNT LEBANON CEDAR BOUGHS" will, we believe, take a high rank among the poems of recent years. The publishers are the Peter Paul Book Co. of Buffalo. Price of book $1.00. *From "The Cha'ham Courier."* Nov. 1895.

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THE MANIFESTO

JANUARY, 1897.

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THE

MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXVII.

BLESSED is he that cometh in the name of the Lord."—St. Luke,"—xiii., 35.

EAST CANTERBURY, N. H.

1897.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. JANUARY, 1897. No. 1.

Entered at the Post Office at East Canterbury, N. H., as Second-Class. Matter.

JANUARY.

By Martha J. Anderson.

Out of the tempest, storm and sleet,
Comes the New Year calm and sweet;
With crystal air, and sky so blue,
And mountain tipped with golden hue;
For the sun has bared his gleaming breast,
Like a shining shield o'er the hills' white crest;
And the virgin snow, like a quiet shroud,
Outvies the white-winged fleeting cloud,
As o'er the earth like a mantle spread
It covers the germs of the sleeping dead.
Ah! spring will reveal the life it holds,
'Neath the sparkling sheet of its many folds;
And the cloud that floats in the azure sky
Will empty its blessing by and by.
But the day moves on so calm and still,
There is scarcely a sound from vale or hill,
Save the crack of the teamster's whip I hear
As the woodman's loaded sled draws near;
Or lowing of cattle housed and warm,
Far better sheltered from cold and storm
Than many of earth's dejected poor
Who ask for succor without our door.

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This day's delights my heart beguiles,
With its outer glow and its inner smiles;
For home abounds with blessings meet,
For thankful heart or wayward feet.
And just as the placid day declines,
Full many a thought my soul defines,
And many a new resolve is made
To turn from paths where feet have strayed,
And walk in the ways of love and peace,
That life may be blest in the year's increase.
Then the seasons all will hallowed be,
As the holy bond of unity
Binds heart to heart with friendship warm,
That lives through sunshine, cold and storm;
That bears through trials, doubts and fears,
And strengthens with increasing years.

Mt. Lebanon, N. Y.

THE LESS ARE BLEST OF THE BETTER.

By Oliver C. Hampton.

THE great law running through the universe, by which the Less (or weaker and less experienced,) are blest of the Better (or stronger, and more experienced;) and which comprehends in its restful embrace the vast and sublime Order of Parent-hood, seems to me to contain the surest foundation for the salvation of all souls. Viewing it in this way, I am resolved to stand on this foundation and practically look to the same, for my peace and well-being here and hereafter. Even supposing I may reach a period hereafter in my experience, wherein I shall feel the direct force of no law external to myself; still I shall know that through the power of an intangible attraction, of this same great law, I am calmly and securely held in its preserving embrace.

Tho I walk through the valley of the shadow of death, I will fear no evil; for thy rod and thy staff, (my Father and my Mother—the Eternal Parent-hood,) they comfort me. This spiritual law, incarnated in Jesus and Ann, descends to any and all their followers, who are, or may be at any time called to care for, and watch over in a parental capacity, the members of Christ's Body, the Church of his establishing long ago, so that the sublime scripture prophecy sung by the rapt Isaiah in the days of yore, is literally fulfilled to all intents and purposes viz., and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

I believe that the theory above indicated, is the process of evolution, by

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Sister Jennie Wells
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which man is brought into the spiritual or new birth; and there is no other name given under heaven, whereby we may be saved. It is evident from the character of the Apostolic Church that this is the process Jesus resorted to in its formation and establishment. And being bound up in the same bundle of life, why should not we thus help one another to the blessings of Eternal life? It is foolish for any to hope to enter Heaven alone, leaving his fellow beings behind for he shall never attain to perfect felicity while one individual remains outside.

This entire independence of one man above another, is nothing but egotistic nonsense. Suppose there was no other individual on the earth but himself? Where then would his enjoyment of existence come from? Where would his thousand blessings, both temporal and spiritual come from? Where then would sympathy with his sorrows and agonies come from? Alas! They would come from where? Man would be but a lonely iceberg, careering through the Arctic solitudes of his own hideous selfishness.

The constant cry of these enlightened spiritual and metaphysical reformers is, "You must not depend on anything but your own majestic self, and the infinitesimal portion of the Eternal God that is incarnated in you." There is surely no principle of organization in this theory—no plan whereby the talents of each may be made to accrue to the greatest blessing and advantage of all.

It is foolishness to say, that an individual out from under the control of his natural parents, is therefore literally independent of any of his fellow beings; directly or remotely;—for the government of his country immediately fathers and mothers him. And the great Father and Mother of universal goodness is back of the government. And as I am convinced, that it is through the instrumentality of this great principle of organization, that we are to reach the highest states of happiness and perfection:—and as I am convinced that this actually is the great wheel of all evolution; I am resolved to live thereby, and go on from degree to degree, until I reach the haven of eternal rest.

Union Village, O.

REMARKS OF MOTHER LUCY WRIGHT.

NO. 4.

OUR union is our strength. We can not find protection without keeping a gospel union with the church of Christ. Faithfulness in every temporal and spiritual duty will hold us in gospel union. It would be better to suffer a great deal of inconvenience, than to have disunion.

When I received the gospel call, I received faith and knew that I had walked in forbidden paths. I had no spiritual goodness to recommend me,

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and I was led to confess my sins to God; and I did it of choice. I esteemed my call too great to live in the ways of evil. I was young, at that time, but I have traveled from degree to degree, till I now claim the relationship of a good Believer.

You have often heard of the vineyard of Christ, and every good Believer has a part in this vineyard. Indeed, every one has a vineyard of his own to keep in order. All noxious weeds must be destroyed, that the good plants may be protected. I pray that all may be faithful in this spiritual work and not allow anything to pass unfinisht. Remember the honest-hearted and obedient will receive a full blessing.

Mother Lucy seemed to be imprest that these would be her last words to the Believers in Lebanon, and as she closed her remarks, extended to them a special blessing. On January 10, 1821, she returned to the Society at Watervliet, where she remained till her death.

Mother Lucy still lives, and her testimony in favor of gospel union, and for righteousness and peace can never die away. Mother Lucy exercised great love in her ministrations and spoke so simply that even the children could understand her words. At one time Mother remarked,—"Remember that heaven is order, and that order is heavenly. Our orders are our walls of defense, and our gospel protection. I am thankful for my faith, as faith is a gift of God. Keep your faith; keep your union. It is more valuable than all earthly things. We should be very careful how we speak to each other. Speak kindly and lovingly, in the simplicity of the gospel, and neither give nor take offense."

The End.

Correspondence.

SABBATHDAY LAKE, ME. NOV. 1896.

BELOVED ELDER HENRY;—I write to tell you of my visit to Alfred in the days of Indian Summer, from the 24th to the 31st of October.

By the Portland and Rochester train we were brought directly over land in plain sight of the village, around the east side of the beautiful Massabesic Lake, to Alfred Corner, two miles from our destination. Here we were met by Br. Frank Libby and Eldresses Harriet Goodwin and Eliza R. Smith, with a carriage to take us home.

It was a lovely ride along the lake-side; the autumnal foliage decking the forests as far as the eye could see, amid slight zephyrs, the thought of which was just sufficient to fan away all earthly cares. In the society of those we love, how quickly time passes. We soon arrived at the Office. Here we find Sister Lucinda Taylor waiting to receive us, and by her kindness, and that of those with her, all our needs were anticipated and ministered unto.

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And now a thought of the sudden change—a week in which to rest from the cares and burdens incident to the home life that, during the past season, from the rush of business, was almost overpowering. Instead of caring for others all are striving to care for you.

Upon the Sabbath we met for divine service. Prominent in the assembly were our venerable Elders, Joshua Bussell and Hiram Tarbox, in spirit firm as the hills, bearing the same testimony that we have often heard from them in the days that are past, both here and in our home at New Gloucester. Beloved and consecrated ones, your spiritual children will reap in joy what you have sown in tears.

I can not tell you of all the joys of those days, for space will not permit, but I will speak of the willow trees that I went to see one afternoon. They grew by the side of the old road over which Father James Whittaker came when he visited Alfred in the year 1785. He, and the Elders with him, stuck the withes that they had driven their horses with, into the ground. They took root and grew to be these great trees, nearly three feet in diameter. The one that Father James set has fallen, and from the side of the trunk three or four large willows are growing. These will be succeeded by others. The root will not die out, and as the willow trees grow on and on, the seeds of eternal truth which Father James planted in this place will also grow. Those principles will never die. These were my thoughts as I stood upon the log of the fallen willow on that lovely afternoon.

In the cemetery we saw the names of the fathers and mothers who gave themselves with all they had, to found this home for those who would follow in their footsteps and live the high and pure life required of the sons and daughters of God. The final consecration was made when the Society was organized in the year 1793. Here they spent the remainder of their lives, living together as brothers and sisters, sharing equally in every temporal blessing. I noticed the names John Barnes, Elisha Pote, Rebecca Hodgdon and many others. Names to be remembered in all coming time by those who tread the strait and narrow path which they marked out. Their lives were not in vain. "The stone that smote the image became a great mountain and filled the whole earth."

I returned to my home at Sabbathday Lake, on Saturday, the 31st. Elder Henry Green, of the Alfred Society, came also and we had the blessing of his presence over the Sabbath, and a number of days following. The young receive encouragement and the weak in faith are strengthened by his steadfast spirit.

As I have in mind, at this time, the home at Alfred, "Beautiful for situation," and also the home at Sabbathday Lake, I exclaim, with the Prophet, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters."

AURELIA G. MACE.

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A CHAPTER ON LIFE-BOATS.

By George Baxter.

UPON the intellectual sea of life, there floats more than three hundred and fifty life-boats, or in other words, denominations of religionists, each claiming to be able to "rescue the perishing." To go aboard each craft, and learn the means by which they expect to reach their highest ideal of righteousness, would be extremely interesting to the seeker after knowledge. By a close inspection of one of these Life-boats we find the inscription, "The Mormon Boat of Safety." Studying its theology, we learn that one Joseph Smith unearthed golden tablets, upon which he claimed were written the "Laws of God."

Many accepted these as their guide upon the sea of life. With "church before state," and "extreme exclusiveness from the world," for several years the Mormon Life-boat floated along serenely. Accumulating wealth and many members, these were added to its goodly crew, but after a season, a whirlpool of moral indignation swept over it, and cleansed it from the mire of greed and sensuality, with which it had become tarnished.

Mormonism, to-day, floats a more respectable boat, by having come in collision with purer forces. So much for the "oars of endeavor," the moral energy, which remains active, until the cargo of error, of injustice and inequality is thrown overboard.

Many of these life-boats are of magnificent structure, inviting the respect and admiration of both he old and the young. Among these we find the "Spiritualist's Boat," made of the strong timbers of truth. Intercommunion of the two worlds, which interlacement of union has helped to lessen the power of creeds and dogmas of the dark ages. This enlightenment, descended upon the Spiritualists, by means of an older life-boat, known as the "Shaker-order."

This boat was nearly eighteen hundred years in being constructed, so vast was the bulk of truth with which it was freighted; It now floats upon the ocean of life, casting out its lines of salvation to all souls tossing upon the crest of the sea, while the Captain joyously sings,—

"When God is for us, what the storm!
What power his law withstands?

It is trusting in these laws that inspires the soul with courage to toil on, and weary not in well-doing. Many of us know what it has cost us to become, and remain, what we are. Yet a little while, and through the mists of enshrouding darkness has gleamed the stars of bright promise and waking gladness, thus anchoring our faith still firmer in the grand truth,—

"Tho frail the barque, and fierce the gale,
Unseen, the Pilot's hand,
Yet, as thy day, so comes thy strength
To reach the promised land."

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W ll may every soul who has reached this "promised land" of spiritual and moral development testify of the blessedness and soul fullness realized by coming into harmony with the Captain of the life-boat, whose compass points onward and upward toward that realm where purity, love and justice rule, and where righteousness abounds.

Enfield, N. H.

THE SOURCE OF PERFECTION.

By Henry Hallett.

DO we not believe that the Great God and Father of all, whose love created this humanity of ours; who regards each member of this fallen race as a son; who has implanted in the heart of man his own great love of perfection, is in the tenderest sympathy with the yearning after perfection, and has come to the rescue of his fallen children?

It was his will, the good pleasure of his will, to bring many sons unto glory; to fulfill this desire for perfection; to bestow upon each soul the gift that should enable him to attain completeness in the life of the individual, and of Society, by practicing self-denial and living a life of Christ. His body, inhabited by the Eternal Spirit, that shows man where and how he may attain that perfection for which he had so earnestly, so long, and so ineffectually cried out and striven. And, as the Epistle to the Hebrews tells us, it is in the Son, the perfect God, and the perfect Man,—that man can only find his perfection—a perfection, morever, which, as we see it in Jesus Christ, is not only the possession of an Eternal holiness and completeness as God—not a flawless, unblemisht human sinlessness, but the perfection of a manhood brought to its maturity through the experience of a discipline which was learned in a school of suffering.

The Captain, the Author of our salvation, was made perfect through suffering. As he himself more than once said,—Thus it is written, and thus it behooved the Christ to suffer and to enter into his Glory. That sinless human nature of his was brought to its maturity, trained to become perfect and complete in will, experience and affection by enduring and submitting to all humiliation, learning obedience by the things that he suffered; and so he, for himself, was perfected, rising to height after height of spiritual progress in patience, meekness, submission of will, until he was crowned with all perfection. This, not for himself alone, but that his followers might see their pattern, might through him receive that grace and power that should bring them to the glory of perfection.

Is there one reader who longs for perfection and is conscious of the incompleteness of human life as it is, who realizes how full the great mass of humanity is of evil—physical, moral, social, spiritual—and who yearns to reach a high ideal in the home, and in his own soul; who longs to stretch

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out a helping hand to raise others? Let him turn away from the impotent, isolated efforts of the mere natural man; from the disappointing and conflicting struggles of self-constituted reformers; from the philosophies of the worldly wise, and the fantastic experiments of enthusiasts, to the one divinely-given means of perfection.

Mt. Lebanon, N. Y.

MINISTRATION.

By Martha J. Anderson.

PART of the whole I find myself to be,
Living and loving for all human kind,
Rising in strength the lower self to bind,
Heir to the hope of immortality,
Glad in the truth that blesses and makes free.
Soul currents leap the bound of sensuous mind,
Pure ministrations holy service find,
Unfolding life of true divinity.
Yet thought vibrations on their mission sent,
Have power to bless or curse in their intent,
Uplift, or downward draw to sin and pain,
Make free, or stronger hold the captive's chain.
Be mine the heart where hallowed thoughts shall tent,
From whence sweet messages of good are sent.

Mt. Lebanon, N. Y.

☞IN this number we have adopted Rule 1st of the Simplified Spelling as recommended by the Philological Society of London and the American Philological Association, also by the Spelling Reform Association, and as found in the Standard Dictionary.

Rule 1st. Change final *ed* to *t* when so pronounced as in abashed (abasht) wished (wisht) etc. Retain final *ed* when the *e* affects a preceding sound.

"Better to suffer wrong than to do wrong." Deliver my soul from hardness of heart; from bitterness of feeling toward others, however wrongfully they may judge me. All judge according to the evidence given and the conception taken of the evidence, and causes may be obscured from the sight of individuals so that effects may not be estimated aright, but time will make manifest all things, and all wrongs will be righted.—*Elder Richard Bushnell.*

PRAYER is a strong and loving companion who guides us gently and safely up the hill-side of life's troubles to the broad plateau of true pleasure at the top.—*W. C. McGinnis.*

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THE MANIFESTO.

JANUARY, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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HENRY C. BLINN,
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TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

November.

	Thermometer.	Rain.	Snow.
1895.	39.93	3.75in.	3in.
1896.	42.67	2.125 "	4 "

Highest Temp. during this mo. 64. above 0.
Lowest " " " " 14 " "
Number of rainy days " " 5
" " snowy " " " 2
" " clear " " " 13
" " cloudy " " " 10

C. G. Reed.

Dec. 1896.

COLD weather and frost has sealed up the tilling of the soil so that the major part of the work has to be done under shelter. Cutting and drawing wood for fuel, and journeying to exchange goods and fruit for money are the chief requisitions for out-of-door work.

As Florida contains a part of our family interest and members; for want of home incidents that are perfected enough to be put in print, I will supply the deficiency with a sketch of proceeding in the Olive Branch Florida.

Spiritually they are making progress by some ingathering, and some more in anticipation. One man additional, John T. Roberts. He will occupy the Peterson House and he expects quite a number to follow him. There are some others in anticipation.

In temporalities their success is markt. They have set and are setting 63 guava bushes. 125 good peach trees. Banana promising. 100 peach to set. 40 orange trees. 6 grape fruit trees. 10 Japan persimmon. Henry has set out some grape and scuppernong vines, the latter to cover an arbor 70ft. long by 10ft. wide. One third acre of rice 5ft. tall. An addition has been added to the house, 15x16 ft. and two stories high. The rooms are suitable for angels to dwell in. "Our house is the color of old gold." So say they.

Calvin G. Reed.

North Family.

Dec. 1896.

OUR proud old earth has successfully wheeled itself through the zodiacal signs of 1896 and does not seem to be discouraged at beginning another round. Some say that we live on the outside of it, some that we live on the inside, and some that there is no such thing as matter at all. However true or false these may be, the fact that we are here is self-evident.

The work of seed-time and harvest has been faithfully performed by willing hands, and the husbandman may well look with satisfaction on the year's rich store and thank God for the golden fruits, the early and the latter rain. Our apple crop has been enormous; 3,000 bushels of choice pickt fruit, besides hundreds of bushels of windfalls. Labor on the farm, in the shop and barn is progressing along the lines of the Brethrens' necessity, and the Sisters are doing their best to keep the house in order according to sisterly devotion.

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On the evening of Dec. 4th we had a magnificent Auroral display; at first the sky grew dull and gray, then a pink glow spread over it from which issued an army of emerald flames which heaved and trembled for a moment like frightened ghosts, then marcht majestically across the sky to make room for others. At their approach the very stars turned pale with surprise at so grand a phenomenon. That the Editor, and all the dear ones of the faith in New Hampshire and everywhere that our Communal homes are establisht may have a prosperous and a happy New Year, is the wish of all the members of our household, sent to you on the wires of love and union.

Cora C. Vinnes.

Shakers, N. Y.

Dec. 1896.

By the time these Notes appear we will have past the festive seasons of Christmas and New Year. It is fitting that they should be seasons of rejoicing, especially to the little folks, for the one whose name and birth we celebrate, said "Suffer little children to come unto me for of such is the kingdom of heaven."

Our Thanksgiving Day was observed by meeting in our home chapel. The theme of the service was that we realize the causes for our thanksgiving, by comparison with those who were needy and in bonds, and to pray that they may also be the recipients of those blessings which they need.

We cast in our mite of appreciation and thankfulness to those in whose care THE MANIFESTO is placed for its excellent typographical appearance and for the testimony of truth that has been manifest in its contributions. When we see the enormous amount of literature that is being placed before the reading public on every subject that can possibly interest them; the organizations that are supported by the free contributions of members who are largely of the working class; realizing the necessity of keeping before the public their manifestos, many of them publisht weekly, our prayer is that our MANIFESTO may fulfill its mission and that it may be sustained in advocating the truth of higher life.

To all the readers of THE MANIFESTO we send greetings, wishing them a Merry Christmas and a Happy New Year.

Hamilton DeGraw.

Pleasant Hill, Ky.

Dec. 1896.

BELOVED GOSPEL KINDRED;—It is with kindly greetings that I go on my mission of love to greet the dear friends of our Communal home. My whole soul is interested in the peace and prosperity of God's people, who have consecrated their lives in honest endeavor for the good of humanity. Those who follow the spirit of Christ, in making a full sacrifice of all selfish relations, will be endowed with that love and charity, that will go far toward the saving of the world.

It is now a lovely Sabbath morning and my spirit goes out to meet those dear souls, with whom it was my privilege to walk in "Wisdom's ways of pleasantness," before they past on, to enter the Father's house of many mansions.

With what trusting love my whole life, became a part of their life, and their wisdom and loving kindness inspired me with a confidence that time can never change. Through faith, even at an early age, I made the gospel my choice, and became fully assured that it was the power of God unto salvation.

With age came experience and I with many others still enjoy an unshaken faith in the fundamental principles of the gospel of Christ.

O that trusting love that forms a tie;
Too strong to break, too pure to die.

Nancy L. Rupe.

Enfield, N. H.

Dec. 1896.

A HAPPY and a prosperous New Year to all the readers of THE MANIFESTO.

We are pleased to chronicle that we had

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the honor of entertaining our esteemed fellow-laborer, Elder Calvin G. Reed, of Mt. Lebanon. He was our guest for several days during the month of November and long will the occasion be remembered, for like the vaulted heavens with its myriad of stars, were the discourses delivered by him in our Sabbath and Thanksgiving services, rich in expression and soul goodness. He went among us as a minister of light and good cheer.

We have also had the pleasure of entertaining several members of the Christian Endeavor Society of East Lebanon, and through the kindness of our friend Mrs. Jennie Paddleford, listened to an interesting report of their New Hampshire State Convention, held at Portsmouth, N. H.

In compliance with the Governor's suggestion, we devoted November 26th to the giving of thanks for past and present blessings. In the evening we enjoyed a pleasant and profitable season, in which the literary and musical ability of the younger members had the effect to cheer and edify the minds of all present.

Freighted with blessings has been the past year, prompting us to be wisely diligent in following the example of the arisen Christ, with "hands at work and hearts to God," endeavor to entwine about the lives of others, laurel wreaths of love, bedewed with Heaven's spirit of purity.

George H. Baxter.

East Canterbury, N. H.

Dec. 1896.

"TIME without end." There need not be so much anxiety about the time, as about the use that we make of the time. Faithful in duty toward God and man, will inevitably bring the reward of "Well done."

We have past our "Thanksgiving;" enjoyed our religious service; sat in the seat of the gastronomer and are now anticipating the coming Christmas.

Winter is with us but as yet, no snow and but little ice. The singing birds have all gone to their southern homes, but we still have left to us the blackest of Crows, the beautiful Blue Jay, the incessant chatter of a Sparrow and the social, little Chickadee. For all of these we give special thanks.

Henry C. Blinn.

BANGOR, ME. OCT. 4, 1896.

ELDER HENRY;—With much interest I have read your article in the Oct. MANIFESTO, "Life in the Light." To me it has the right ring to it. How true the saying, "How very little is known correctly concerning us or our Community." This is a very sad confession to make after being in existence for over one hundred years. It goes to show the lack of the true Christ spirit and the disobedience to his injunction, "Go preach the gospel to every creature." You have been praying for nearly fifty years for an increase, for a tidal wave to flow to you from the outside world to fill up your scattered and broken ranks, and why has not your prayer been answered? The reason is very apparent as God never helps only those that help themselves.

You have prayed and trusted in God to do the rest, instead of going to work to have your prayers answered. Prayers amount to nothing without works, any more than faith does. When all the Societies combined, go to work in earnest with all sincerity to spread the gospel light of true salvation to the world, then that prophesy will come to pass, "They will flow to you like doves to the windows." If each Society had done no more than I have done for the last twenty years by putting their literature before the world, they would be much better known to-day than they are. I have been a subscriber to your little gospel messenger ever since its first issue and have bought many extras; have put a wrapper and a stamp on them and on all my subscription numbers, and have sent them out to do missionary work, without money or price, because I had an interest in the cause, believing it to be the only true way of salvation.

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If all the Societies had been less absorbed in the root of all evil, and more interested in the spread of the light of gospel truth, there would not be that dearth there is among them now. The only way for the Shakers to be better known, is for them to flood the world with their literature without money or price, "Cast thy bread upon the waters, and thou shalt find it after many days."

Let all the Societies contribute what each can afford, more or less, for a missionary purpose, do your part to put the gospel light before the world and leave the rest with the Heavenly Host. My desire is, that the Shakers would wake up to this most important matter and go to work in real earnest. Now seems to be the time to sow the good seed. I will do what little I can in my humble way to this end. Let all the true servants of the Lord, let their light shine into the darkness of error. Where light penetrates, darkness disappears, passes away into the eternal light.

Yours Fraternally,
SIMON EMERY.

To the Memory of our Brother WILLIAM THRASHER.

By Genevieve DeGraw.

"*And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.*" —2 *Chron.*, *xxi.*, 21.

And the doors of heaven swung open
A soul past thro' to stay,
Freed from the snares and cares of earth
And freed from mortal clay,
And that soul found a joy holy
A peace which the angels know
For his life was pure, good and true
While he journeyed here below.
And the angels came down to bless him
His deeds they gladly record
And now they come commissioned
To pilot him back to his Lord.
They sing him the glad song of welcome
As he enters the mansions above.
Well done Oh! thou faithful good servant
Enter thou in the joy of God's love.
'Tis the day of thy grand coronation
Go, wear the bright crown you have won,
Go, dwell with the ransomed in glory
Rejoice now your work here is done.
Rejoice and be glad it is wisdom
That dust unto dust must return,
Unhampered the soul may the better
The soul's needed lessons there learn,
We count it not death but awakening
This wonderful transfer from earth
A passing from shadow to substance
To treasures of immortal worth,
Our life there shall be restful action
With friends who have gone on before
Who know of that beautiful country
And dwell on its "Evergreen Shores."
Our brother has there found a haven,
A home by angel hands made,
In vision we clearly behold him
In garments of splendor arrayed.

"And thus this man died leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men but unto all his nation."—2 Mac., vi, 31.

Mt. Lebanon, N. Y.

THE heart that is emptied of evil imaginings finds no pleasure in stirring up strife.—*M. J. A.*

Deaths.

William Thrasher, at Mt. Lebanon, N. Y. Sept. 24, 1896. Age 100 years 5 months and 1 day. S. A. C.

Lydia Mariner, at Sabbathday Lake, Maine. Nov. 16, 1896. Age 83 years and 16 days.

Sister Lydia has been a true and faithful member of this Society from early childhood. We shall miss her kind ministrations and loving words. A. G. M.

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Books & Papers.

FOR PEACE OR WAR—WHICH? An address by Ellen Goodell Smith, M. D. Those who are interested in the subject of "Peace on Earth," will also be interested in the perusal of this peace loving address. "A thousand years hence, or less, the people of earth will look upon our shafts of granite, and terrible arsenals, the torn and battered flags and war equipments, battle ships and war histories and tales of Libbey and Andersonville, our traffic in slaves, and Sunday School church brigades, with feelings akin to our own, as we look backward upon the relics of the dark and middle ages."

Publisht at Dwight, Mass. Price 10 cts.

GREEN'S GREEK-ENGLISH LEXICON, TO THE NEW TESTAMENT. This is a small work of some two hundred pages, and yet it contains several thousand words and may be obtained at the trifling expense of thirty-five cents. The Preface to this little work is from the pen of H. L. Hastings, who writes, "This Greek Concordance obviates the necessity for an exhaustive citation of the passages containing any particular Greek word, and brings us back to the proper sphere of a Lexicon, as a book defining the words contained in the language." Publisht by H. L. Hastings, 47 Cornhill, Boston, Mass.

Whatever may be said about the publications of Rev. Irl R. Hicks by those who do not fully understand the facts, there is no denying the truth that his paper and Almanac have come to stay. His splendid journal, WORD AND WORKS, is now entering its tenth year, largely increast in circulation and in every way improved, until it deserves the national reputation it has attained. His 1897 Almanac is now ready and is by far the finest and most beautiful he has yet issued. It contains 108 pages, including cover artistically printed in colors, and is filled from back to back with just what is wanted in every shop, office and home in America. One feature of the Almanac for 1897 is a series of 12 original, beautifully engraved star maps, with explanatory chapters, which could not be bought for less than five dollars in any work on astronomy. As Mr. Hicks has so correctly and faithfully warned the public of coming droughts, floods, cold waves, blizzards, tornadoes and cyclones, in the years past, aside from the other varied and splendid features of his paper and Almanac, these considerations alone should prompt every family to subscribe at once for 1897. The Almanac is only 25 cts. a copy. WORD AND WORKS is one dollar a year, and a copy of the fine Almanac goes as a premium with every yearly subscription. Write to WORD AND WORKS Publishing Co. St. Louis, Mo.

The twelfth annual issue of the COLUMBIA PAD CALENDAR has made its appearance in more pleasing form than ever before, having scattered through its daily leaves many charming illustrations, with an appropriate thought or verse for each day in the year. Among the topics are bicycling, outdoor life, and good roads. The cycling fraternity, to say nothing of the general public, has acquired a decidedly friendly feeling for the COLUMBIA CALENDAR, and its annual advent is always lookt forward to with interest and pleasure.

The 1897 calendar contains a unique arrangement of dates that will prove very helpful and convenient to busy men, and plenty of space is allowed for memoranda, so that the block may be used as a diary, or in any event will become a storehouse of the many little things one desires to be reminded of day by day.

The twelfth edition is bright with contributions from friends and riders of the Columbia bicycle, for such a host of friends has the calendar acquired that it has become a customary practice for wheelmen all over the country to jot down their best thoughts and inspirations after the exhilarating influence of a Columbia ride and send them in to brighten the calendar's pages. In addition, the moon's phases are indicated for the benefit of those who wish to know the best time for night riding.

One feature of the calendar is its neat stand, so arranged that the block can either be used upon the desk or hung upon the wall.

The calendar can be obtained for five two-cent stamps by addressing the Calendar Department of the Pope Manufacturing Company at Hartford, Conn.

An even excellence makes the good things which THE LADIES' HOME JOURNAL promises unusually interesting and strong. The list is long and sturdy. One series of papers alone would sell the magazine; that is, the three White House articles which ex-President Harrison is to write. No man has ever done what General Harrison will do in these articles; show us what "A Day With the President at His Desk" means in one article; in another tell of "The Social Life of the President," and in a third article describe "Upstairs Life in the White House." Each of the articles will be profusely illustrated. Another series equally fascinating is the one called "Great Personal Events," in which some of the greatest enthusiasms which have occurred in America will be revived; those wonderful times when Louis Kossuth rode up Broadway; when the young Prince of Wales was here; when Jenny Lind sang in Castle Garden; when Henry Ward Beecher electrified his congregation by selling slaves in his pulpit; when Grant went round the world; when Henry Clay bade farewell to the senate; when John Wesley preached in Georgia, of which so few know. All these memorable events and others will be vividly recalled, told more graphically than ever before, and illustrated

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with pictures which have occupied twelve artists for over a year. A third series is unique and valuable from the fact that it will give women scores of ideas for their homes. It will reveal what there is "Inside of a Hundred American Homes," and carefully reproduce pictures of one hundred completely-furnisht rooms in homes in this country—from Maine to California—where taste has gone farther than money. Two new department writers have also been exclusively engaged by the JOURNAL; Mrs. S. T. Rorer, who will hereafter have entire charge of the domestic department and give a series of cooking lessons, and Dwight L. Moody, the famous evangelist, who is to put the result of his life study of the Bible in a department entitled "Mr. Moody's Bible Class." The artist Charles Dana Gibson, who created the Gibson girl, will present six full-page pictures showing "The People of Dickens," while Alice Barber Stephens will alternate with Mr. Gibson and present her idea of Six Types of American Womanhood," showing the American woman in society, in religion, in business, in summer, in the home, and as a mother. Mary E. Wilkins, the New England writer, will revive the old quilting-party, the ancient singing-school and the apple-paring bee in "The Pleasures of Our Neighborhood." Sir Henry Irving is to tell how to study, read and present "Shakespeare in Small Communities." Tosti, the song writer, will give his first piano composition. Sir Arthur Sullivan is to present the first true and correct copy of "The Lost Chord" ever printed in America. Reginald DeKoven, John Philip Sousa and Jakobowski (who wrote Erminie,") have each written a waltz, while Ira D. Sankey has composed a hymn which he considers greater than his famous "Ninety and Nine." Ian Maclaren will have a story, while Herbert D. Ward's humorous serial, "The Burglar Who Moved Paradise," will run through the year, followed by Hamlin Garland's new novelette, "The Spirit of Sweetwater." Jenny Lind's daughter is to sketch "My Mother as I Recall Her," while George W. Smalley is to show "The Personal Side of Bismarck," and "The Personal Side of the Prince of Wales" in two lavishly-illustrated articles. Altogether, no magazine gives a list of attractions so interesting and promising as does THE LADIES' HOME JOURNAL, and certainly no periodical does it, as does the JOURNAL, for only one dollar per year. If it has become a fad, as it seems, for every girl and woman to take this magazine, it is an excellent one, and, unlike many other fads, a sensible one. The JOURNAL is publisht by The Curtis Publishing Company, of Philadelphia.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for December, opens with the Phrenological character of Horace F. Brown, of Michigan. This article is prefaced with a beautiful illustration. Then follows Auntie J's story of a poor little boy. Phrenotypes with mirthful illustrations is the kind of Phrenology that interests many readers. A quartette of writers by Jessie A. Fowler, illustrated with portraits of Rev. John Watson, James M. Barrie, Mrs. Humphrey Ward and the late Wm. Morris. No. 5 of Phrenology and Psychology by John W. Shull. Children precious and promising by Nelson Sizer. This is beautifully illustrated. A large number of excellent articles beside those that have been mentioned, may be found in this number of the JOURNAL. Publisht by Fowler & Wells Co. 27 East 21st St. New York City.

The Order of the King's Daughters and Sons is described in an interesting and well illustrated article in FRANK LESLIE'S POPULAR MONTHLY for January. The author is Louise Seymour Houghton, one of the leading spirits in the organization. It contains portraits of the principal officers and many attractive views. Another important paper in this number is one on Bryn Mawr College, by Madeline Vaughan Abbott, Secretary of that institution. It is the third article of the series on "American Universities and Colleges," and is profusely illustrated with interior and exterior views of the buildings. General Thomas L. Rosser contributes an able article on "Personal Traits of Robert E. Lee, and there are papers on "Canoeing Down the Rhine," "The Egyptian Army," "The Philippine Islands," and "Among the Waikato Maoris," all spendidly illustrated. Frank Lee Farnell, the editor of the magazine, writes of "Books as Christmas Presents;" there is some interesting matter about plays and players; several excellent short stories are given, with an installment of Edith Sessions Tupper's fascinating serial, "Father John," and the young folk's department is as attractive as ever.

The RECORD is indebted to Elder Greaves for a copy of a prettily bound volume entitled MOUNT LEBANON CEDAR BOUGHS, being a collection of original poems written by members of the North family of Shakers. There are 315 pieces in the book and their uniform technical excellence is perhaps the most striking thing about them. A great many of them are carefully written sonnets, several in the Shakesperian style, and there are all varieties of metres. The verses show the study of good models. Very naturally most of them are of a pensive, religious character, and there is scarcely a gleam of humor in any. The influence of Bryant can be traced in some of the poems of nature and this excellent sonnet to his memory appears on page 274:—

A century's close dims not thy glorious fame,
Thou loyal son of brave New England sires,

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Who at their hearth-stones kindled freedom's fires
And won by valorous deeds an honored name
A noble lineage holds thee in claim;
Thy soul was cradled 'neath these forest spires
Where "God's First Temples" wakened high desires,
And inspiration fanned Faith's sacred flames
Thy dream of youth in "Thanatopsis" given
Into thy closing days its beauty wrought,
And gave thee access to a lofttier heaven
Than is by creed or cringing error brought.
All honor to thy blessed memory,
Long live the praise of thy sweet minstrelsy!

Publisht by Peter Paul Book Co. of Buffalo, N. Y. Price of book $1.00. *From Berkshire Sun, Pittsfield, Mass.*

☞DR. JAMES M. PEEBLES is now on his third voyage around the world. He has just past his seventy-fifth birthday, and is in the enjoyment of the best of health. He says, "During this voyage we shall take in Honolulu, the Feejees, New Zealand and Australia, the East Indies, Siam, Malacca, Johora, Ceylon, India, Persia, Egypt, Palestine, Southern Europe, Rome andParis to London."

Dr. Peebles will be absent one year or more. We shall wish for him much health and happiness, and a safe return to his American home.

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THE MANIFESTO

FEBRUARY, 1897.

A VISIT TO THE

SHAKERS

of EAST CANTERBURY, N. H.

BY

LLOYD H. CHANDLER, U. S. N

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. FEBRUARY, 1897. No. 2.

Entered at the Post Office at East Canterbury, N. H., as Second-Class. Matter.

HISTORY OF THE SHAKERS.

By Henry C. Blinn.

WITH the advent of the testimony of "peace on earth and good-will to men," that was heard in the streets of Galilee, in the halls of Capernaum, and in the city of Jerusalem, came the gathering together of kindred souls who accepted the gospel of Jesus Christ and separated themselves from sin and sinners, that they might become the sons and daughters of God, and be able "to live soberly, righteously and godly in this present world."

That the work was for the direct growth of the moral and spiritual faculties, no one can dispute. It was the prayer of Jesus;—"Thy kingdom come, thy will be done on earth as in heaven."

It was the establishing of a kingdom among men that should embody the divine element of repentance and forgiveness. In this progressive work the spiritual faculty of man was stimulated to move into a higher and purer element, and this change has been beautifully and forcibly held up to our view through the practical righteousness which Jesus has taught.

"Blessed are the peacemakers for they shall be called the children of God," and "the pure in heart for they shall see God."

Men were to become brethren and learn to do unto others as they would that others should do unto them. This was the higher law of life, the great and good law for humanity.

The testimony of Jesus condemns even the manifestation of anger, and

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no less that of slander. The very thoughts were to be under the discipline of advanced law, and through this remoulding of the individual, the Christ life was to be manifested.

The disciples and apostles accepted these truths and presented them fully and plainly to the children of this world, and it is these same great truths that have ever been struggling to be recognized as messengers for the deliverance of man. Witnesses for freedom of thought as well as for religious liberty have arisen from time to time and delivered their testimony as they were able, in favor of righteousness and against the sins of the world.

During those long, dark ages when the consciences of men were bound by ecclesiastical bigotry, many faithful witnesses for the word of God, testified against the dominant rule of an antichristian order and lookt forward to a new day of spiritual light. It matters not that they have been denominated schismatics and heretics, their lives of self-sacrifice for the promulgation of the principles of truth and for the good of humanity are known and are on record in their favor.

In France the Albigenses were ridiculed as the pure and the Beghards as those who cry for mercy. In the caves of the earth, in the depths of the wilderness and in the privacy of the chamber, these despised outlaws cried day and night for the blessings of the son of God to be with them. As long and as fearful as the night may have been, the anticipated morning of their deliverance was hailed at last.

The Friends or Quakers were the last witnesses that suffered persecution unto death in consequence of their testimony before the world. A spirit of protection and toleration had so grown in the minds of men that religious persecution through sectarianism, creedal power, churchal authority and religious bigotry, had in part, lost its power.

Through these humble and faithful Christians, the light from God has made its manifestation upon the earth and been the guiding star to many weary pilgrims, into the light of a pure, Christian element. As the love for religious freedom began to claim the attention of reasonable and progressive minds, revivals of the Pentecostal season were witnessed in many parts of the country of France and Germany and more or less throughout all Europe.

Among those who had accepted this revelation of divine light was a large class of zealously, devoted minds, soldiers of the cross of Christ, and souls gifted in the spirit of prophecy. Like the Baptist at the river Jordan, they warned the people of an approaching day of God's power. "Amend your lives, repent ye, the end of all things draws nigh."

Their cries were for mercy, for their own order, and then for the world. This was the voice of God to the children of men. It past from country to country, and from city to city and entered England about the year 1706. Here it was the means of a great awakening and many were baptized into the spirit of a new life.

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During the year 1747 a small body of these people who had been recipients of the divine Spirit, were led to form themselves into a society under the ministry of James and Jane Wardley, of Manchester, England. These leaders were sincerely devoted to the cause of truth, and were most signally blest with manifestations of spiritual light. "They possest great meekness and were very plain in their apparel, and unassuming in their manners."

Their testimony was like that of the primitive Christians, as they, through visions and revelation, testified that Christ, the anointed Savior, was at hand and that the Church was rising in its full glory and would increase till every divine promise was fulfilled. It was the outpouring of the holy Spirit upon honest, prayerful souls.

The public devotion of the Society was in diverse operations of the power of God according as they were imprest at the time. Silent meditation for an hour was not uncommon. At other times they exercised in violent shakings, then changed to singing, dancing, shouting or walking the floor. Sometimes they would pass and repass each other like clouds driven by a strong wind, and from these exercises the people received the name of Shakers.

To this little band of worshipers it was the manifestation which God had promist by the prophets;—"Yet it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land."—Hag. ii., 6, and hence the name Shakers was very appropriate although given in derision.

The Society, however, at a subsequent date, arranged a name by which they wisht to be known and which was illustrative of their religious calling, "The United Society of Believers in Christ's Second Appearing."

In 1758, Ann Lee accepted the testimony of these people and was baptized with them into the same inspiration that gave life to their gospel mission. The religious light of the order had led them to an honest confession of every sin, and to the bearing of a full cross against that which they knew to be wrong.

This work continued to increase in divine power until the year 1770, when the present testimony of eternal life was preacht by the special revelation of God, through Ann Lee, who was at this time acknowledged by the Society as their spiritual Mother in Christ, and has ever been called by the Believers since that date, "Mother Ann." *

Ann Lee was born on the 29th of February, 1736, in Manchester, England. "The powers of her mind were remarkable, and under the operation of the holy Spirit, she appeared divinely beautiful. At an early age, she was peculiarly favored with religious impressions, and often a witness of heavenly visions."

Mother Ann and her people, like all other true witnesses of God were rejected by an unbelieving world. They were clast among the false proph-

*For a more extended notice, see "Life of Mother Ann Lee." Price 10 cts.

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ets and their testimony greatly perverted and misrepresented. At the hands of persecuting mobs they were exposed to extreme cruelty. Their houses afforded them but slight protection, as the lawless mob assaulted them with clubs and stones, breaking the doors and windows and shamefully abusing the Brethren and Sisters.

The last imprisonment of the Believers in England, was under the pretense of a profanation of the Sabbath. This appeared to be a concerted plan of the enemies of Christ to prevent Mother Ann and her little family from worshiping God on that day. A number of spies had been placed in the streets under the pretense of preventing the people from profaning the Lord's day.

The Believers assembled that morning at the house of John Lee and began their worship as usual. The spies gave the alarm and a mob was soon raised, directed by the principal warden. They surrounded the building, burst open the doors and past to an upper story where the Believers had assembled. The whole company were arrested and inhumanly dragged from the house and thrown into prison.

All, however, were set free the next morning except Mother Ann, who was held under arrest for several weeks. In 1774, Mother Ann received a special revelation of God to repair to America, at the same time, receiving the divine promise that the spiritual work would be blest with a great increase. This revelation was placed before the Society and permission was given to all who were able, to accompany her. Those who became the companions of Mother Ann on this voyage, were William Lee, James Whittaker, John Hocknell, Richard Hocknell, Abram Stanley, James Shepard, Mary Partington and Nancy Lee.

This little company of Believers left Liverpool, England on the 19th of May, 1774 and after enduring the storms and dangers of the great ocean, in an unseaworthy ship, they reached New York on the 6th of August following. In America, Mother Ann and her band of followers suffered many privations. For two years, they were obliged to find employment in different places, as they were not able to move to their anticipated home in the wilderness of Niskeyuna, till the month of Sept. 1776, when they took up their residence in the town of Watervliet, about seven miles N. W. from the city of Albany.

In this place they toiled industriously for a temporal support and through agonizing prayers, offered up their devotions to God for the opening of the testimony of the cross of Christ. At this time, the whole country was involved in the war of the Revolution, and all persons coming from England, were lookt upon with suspicion and the charge of treason was publicly preferred against them, which resulted in the imprisonment of Mother Ann and several others of the family in the old fort in Albany. An attempt was subsequently made to banish Mother Ann to the British army. Failing to ac-

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complish their object in this, she was imprisoned in the jail at Poughkeepsie, but subsequently released by order of Gov. Clinton of N. Y.

While engaged in divine service, the Believers proclaimed a strong testimony against all sin, and through the gifts of the spirit, manifested the most convincing proofs of a pure and living work of God. In the spring of 1780, large numbers of people visited Mother Ann and the Elders, to hear of the new and living word, and to witness the operations of divine power among them. Mother Ann Lee and Father William Lee, died in the year 1784, and Father James Whittaker in 1787. During this progressive, religious work that had been conducted by the Believers since their arrival in America, a preparation had been going forward, the consummation of which, would be the formation of societies, based on the principles of united inheritance and separation from the world, and like the Apostolic church, all their interests would be in common, and consecrated to religious purposes.

The first society was formed at New Lebanon, N. Y. in the year 1787, and has from that date, been denominated the parent Society of the Order. Persons from almost every religious denomination, embraced the faith and accepted the cross of Christ.

They were also afflicted with mockers and scoffers whose object was to seize every occasion to scandalize the work. Through good and evil report, the Elders workt faithfully to establish righteousness among the people.

Communities may now be found in New Lebanon and Watervliet, N. Y., Hancock, Harvard and Shirley, Mass., Enfield, Conn., Canterbury and Enfield, N. H., Alfred and Gloucester, Maine, Union Village, White Water and Watervliet, Ohio, and Pleasant Hill and South Union, Ky.

East Canterbury, N. H.

THE VOICE OF THE GUARDIAN SPIRIT.

By Cecelia DeVere.

Look to the end, when the Tempter allures thee,
O beware of his fell, subtle schemes!
'Tis by degrees and by craft he secures thee,
Filling thy spirit with unfounded dreams.

He would not boldly invite thee to error,
He would not openly bid thee do wrong,
Lest thou should'st flee from his presence in terror,
Or, like young David with pebbles be strong.

Well, well he knows that truth's weapons will slay him,
Tho they are simple and ever at hand;
Seeks he for victims, he first will betray them
Into the trap he has secretly planned.

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He may approach thee with calm, pleasant greeting,
Wishing thy road were less rugged and straight,
Ah well! he knows at the very first meeting
Whether his triumph be speedy or late.

Thy sword with its two glittering edges he praises,
Its steel, hilt and point, he examines them all,
Then carelessly o'er thee his keen blade he raises,
And keeps thee in dread lest it on thee should fall.

Here is a stone that thy faith would have lifted,
Had not the Tempter been clearing thy path,
By his adroitness it onward is shifted,
Yet thou shalt meet it a mountain of wrath.

There is a vine that thy faith would have mangled,
Torn from thy way and cast into the fire,
Now in its poisonous branches entangled
Thou to be rid of it hath no desire.

Here is a fountain of zeal that is frozen,
Chilled by the breath of the Tempter's cold scorn,
Death and not life for its tide thou hast chosen,
Better for thee thou hadst never been born.

There is a cloud that thy faith could have broken,
And shown the bright rainbow concealed in its fold,
Now it remains as a burial token,
Over the spirit that Death grimly holds.

Mt. Lebanon, N. Y.

THE GOSPEL OF PURITY.

By Charles Jay Maclaughlin.

"BLESSED are the pure in heart for they shall see God," is the most beautiful and the most blessed of all the beatitudes. Purity is the basis of all goodness, truth, beauty and strength as well as of all real civilization. God is love and love is purity itself. The practical value and importance of this gospel of purity becomes more apparent every day in these times of degenerate morals.

Men and women in the world of progressive and aspiring tendencies, see it to be the pearl of great price, the stone which the builders of so-called civilization having rejected, must become the head of the corner. A nation is great in proportion to the purity of its citizens and when general degeneracy and profligacy prevail, the nation's doom is sealed as was notably instanced in the Grecian and Roman empires. Since the fall of man, howev-

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er, we have been without that spotless purity which was the gift of the gods, the race having inherited the mark of the beast, and, as a consequence, all human efforts at self-government have been ignominious failures.

The prophet Daniel interpreted Nebuchadnezzar's dream of the four kingdoms which were to be destroyed and succeeded by the kingdom which the God of heaven should set up and which should never be destroyed because founded on the chastity of Christ. This kingdom had its foundation in the mission of Mother Ann who laid the ax at the root of the tree, in her testimony against all the works of the serpent. Paul says: "For other foundation can no man lay than that is laid which is Jesus Christ," whom Mother Ann acknowledged to be her head and Lord. No one but God could lay such a foundation. He sent his only Son into the world that the world through him might be saved.

The chaste life is not and can not be sustained by mere mental determination, and by this life we mean of course, the pure, virgin life of thought. Intellectual celibacy is sure some day to meet its Waterloo. "Not by might, nor by power, but by my Spirit, saith the Lord." By the spirit alone, then, can we sustain that purity which is the food of angels. All the afflictions that flesh is heir to, are traceable to the serpent, whether they be of war, famine, pestilence or poverty. It is the sensual gratification that robs mankind of that indispensable prop to true, living, pure love. Love is the fulfilling of the law, and purity of thought and of life, brings forth fruits of love, while impurity generates hate. If mankind were bereft of all purity, by the entire withdrawal of the Christ Spirit, the race would destroy itself.

It is the gospel of purity, not "the blood of Jesus," that must be the battle-cry of the next great religious army to sweep over the world, calling many to shine as the brightness of the firmament and turn many to righteousness as foretold by the Prophet. It is this everlasting gospel, to be proclaimed to all peoples, nations and tongues, that will snatch mankind from the yawning chasm of sin which threatens to engulf all. It is only by the power of the spirit of Christ that humanity may be cleansed from the leprosy of sin.

Every one truly called to the higher life is a witness for truth. Only by the daily cross, where religion is an ever present reality and not a Sabbath specialty, can the spirit and power of the gospel so well up in the human soul as to draw all men unto it. Those who are called to this life, have a great privilege in Zion. To be a good Shaker involves purity, humility, gentleness, long-suffering, loving-kindness and industry. To reach that point in the growth of the soul where the things which are real, are clearly discerned to be the things which are eternal and the visible to be but the outward expression of the invisible, is to grasp and cherish the divine and drink at that fountain of eternal love which never faileth. John wrote: "We know that we have past from death unto life because we love the brethren. He that

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loveth not his brother abideth in death." This sentiment should be the expression of every dweller in Zion. This is a love the world knows not of, because it marries and is given in marriage. By no other gospel than that of purity can mankind be lifted to those supernal heights where there is neither sighing nor crying and where they learn war no more.

"To him that overcometh will I give to eat of the hidden manna and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Mt. Lebanon, N. Y.

FATHER SAMUEL.

Dedicated to Samuel Kendrick, Sabbathday Lake, Maine.
By Elizabeth C. Durgin.

AFAR there glimmers out a morning star,
And softly shine the lights of dawning day:
Lo! unseen hands the gates of life unbar,
And bid a child fare through the earthly way.

The babe knew not what perils round him prest:
Love held him fast; and, as he wept and smiled,
An angel said: "With peace he shall be blest;
He shall not feel life's tempests fierce and wild."

Through fourscore years and five his soul hath found
In quietness and confidence its strength,
And still he seeks that knowledge without bound,
Of love the wondrous height and breadth and length.

O happy soul, turned ever toward the light!
For thee with light all life and death shall shine;
Rare Heavenly visions open to thy sight:
All good thy heart can hold is freely thine.

O Breath Divine! Thou Spirit of our God!
Breathe through this soul whom years can not make old!
When through this life his patient feet have trod,
Before him may the endless bliss unfold!

Deering Center, Maine.

THROUGH innumerable instrumentalities the oracles of God have been and are, voiced to the denizens of earth, but whatever the means employed or the ideas received, some important principle has always been embodied.

C. Allen.

IN regard to times and places of devotion, the will of God is the time of times, and the place of places.

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THE IDEAL LIFE.

By Hamilton DeGraw.

THAT it shall be superior to the external, is not merely desirable but necessary, if, as every intelligent person is supposed to admit, that life is progressive; for if not, it would be a contradiction of terms and not be life. The present ideal, when attained, only finds the vision extended and the possibilities greater for a further advancement. Reasoning from these premises, the reply to the question,—Can we attain unto the perfect ideal? must be answered in the negative. This is eternal progression.

The environments which, dependent upon education and temperament, have given the limit, beyond which our comprehension does not extend, are only removed by the operation in our lives, of a superior force which we may term the higher will power, which is inherent in every soul, however undevelopt; but ready to respond when the proper conditions exist for its growth. The experience of missionaries among the lowest types of humanity, is evidence that in the majority of cases, the presentation of advanced ideas, finds conditions ready for their acceptance.

This ideal life is at times personified in individuals who, having attained unto that exalted state which enables them to understand truths, that to the masses, are a sealed volume; and being placed where they can point the way that must be traveled to reach the higher vantage ground that is seen beyond. The worshipful faculty in the soul, that causes it to deify the being who has made these attainments, is a legitimate one, being the most powerful incentive known, to stimulate its progress.

The good old adage that "a contented mind is a continual feast," does not imply a state of lethargy. There is a nobler discontent; and the races which to-day lead the world in all that pertains to true progress, were the ones that dissatisfied with present conditions, and perceiving the truth with less mixture of error boldly proclaimed their independence of antiquated forms, and moved forward in the increasing light.

The restless condition of modern thought, in its religious, scientific and miscellaneous departments, indicates not a fevered condition of an ebbing tide, whose mighty flow has borne it upward to its present position; but that the current of its life forces is strong, and will carry forward human life to that exalted ideal which the most advanced minds have given it illustrations. The danger lies not in the quickening into more life the latent forces that dwell there, but in their suppression. The upheavals, that in the past have overthrown governments and destroyed civilizations, were the result of efforts to suppress investigation and compel the mind to wear garments that were outgrown and only adapted to the infancy of the race. When the advocates of that infernal system of chattle slavery, undertook to prop it up, by striving to suppress the efforts to enlighten, the words of the Divine Teacher be-

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came appropriate, "For men love darkness rather than light, because their deeds are evil." That testimony can be applied to every phase of human existence.

The powers that for ages have claimed the divine right to rule, are being disturbed by the quickening of that divinity in the soul which has so long slumbered but is now asking, Are not those fountains of living waters whereof if a soul drinketh it shall never die, also for us? That all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. This ideal, illustrated in that immortal document, the Declaration of Independence, must be actualized before that day which is reasonably expected will dawn,—The Millennium. Class distinctions and all the artificial barriers that at present disintegrate society would disappear, "for the knowledge of the Lord would cover the earth as the waters cover the sea."

It has been truly said, that human life is better than its creeds; proving the fact that the interior or soul life, no matter how much encumbered by externalities can not be effectually hindered in its upward march. That every action which is in accord with the ideal, is a force which helps to realize the truth "that each to-morrow finds us farther than to-day."

Looking down the dim vistas that separate the present from even the historic past, we see that progress has been made. Looking forward, we see greater attainments to be realized. For whoever seeks to place limits to the development of the soul, is in danger of being crusht in its onward march. For like an army with banners, are the hosts that have been marshaled to aid in the uplifting of human life above the mists and shadows, and where can be seen the glorious ideal of a perfected humanity.

Shakers, N. Y.

GOD OF THE MARTYRS.

By Cora C. Vinneo.

GOD of the martyrs, lend thine ear to-day,
While we approach Thy throne on bended knee,
And ask for strength that comes alone from Thee.
O God, we've felt the pain that made us pray!
We've felt as well Thy love without delay,
Like balm that gushes from the wounded tree.
Help us to live in sweet sincerity,—
We all are martyrs in our humble way.
We ask for power to be true and good.
Give us O Father, sight to plainly see
The place that brightened where the martyrs stood
Where last they gave their holy vows to Thee.
Give us the seal of love that made them calm,
To find in trembling flames the healing balm.

Mt. Lebanon, N. Y.

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THE MANIFESTO.

FEBRUARY, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

December.

	Thermometer.	Rain.	Snow.
1895.	31.52	4.5 in.	2 in.
1896.	24.42	½ "	8.5 "
Highest Temp. during this mo.			46. above 0.
Lowest " " " "			8 below "
Number of rainy days " "			1
" " snowy " " "			2
" " clear " " "			16
" " cloudy " " "			12

C. G. Reed.

Jan. 1897.

EDITOR MANIFESTO;—I have just been filled with the life-giving spirit of the gospel, having freely partaken of the bread and waters of life fresh from the spiritual conservatory of heaven. To-day the North family met with the Church in worship and the heavenly avenues were opened and the indwellers of the celestial temple were with us in spirit and in truth. Elder Giles was with us as a minister of the power of the world to come. He repeated some things that he had spoken before, viz: Hear ye my people! The Lord's work is in its infancy. You will be surprised at the manifestations of his power. There is light emanating from the Spirit world that will prove the fulfillment of the prophecies delivered to the Shakers during the period of time between 1837 and 1846.

Ministering spirits are busily engaged in sowing the seeds of a Spiritual Revival among mankind that will raise them from the mire of worldliness and its degradation into a higher life emanating from God the Father and Mother of all the souls of the human family.

There will be a sifting and a separation of the chaff and the wheat. The wheat among my people will be pure, and will yield unto the needy and the hungry, the bread of life and living fountains will pour forth for the thirsty, the waters of eternal life. They that truly drink thereof, shall not thirst again for the bitter waters of Sodom.

Tribulation lies in the pathway of my people. I see it rise like a dense, dark cloud. When the harvest day shall come, those who shall garner the wheat, will need the whole armor of God.

Our meeting was one that will not soon be forgotten by the thoughtful who attended it. Many were deeply imprest, as the emanations of their overflowing spirits clearly indicated.

It is a time of general health in our family, also of the Society, and a spirit of unity prevails, feeling—

'Tis selfishness only that hides from another
The things that we so greatly enjoy: [other,
Then keep not the heaven-born thots from each
For selfishness will real pleasure destroy.

Calvin G. Reed.

South Family.

Jan. 1897.

"OLD things have past away, behold all things have become new," even a New Year, the year of our Lord 1897. Righteousness belongs to the Lord thus; "Holi-

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ness unto the Lord," is a fitting password for the present year.

The past season is pleasantly remembered by the visit of Eldress Alvira Conklin and Sister Harriet Jones of the Albany Co. Community. Sister Harriet was formerly a member of the Philadelphia Society.

By kind invitation, a party from this place, attended the Christmas Entertainment held at the Second family. The afternoon was devoted to musical recitations and dialogs. The singing of that choice hymn, "There'll be no dark valley when Jesus comes," contained in the Christmas number of the "Christian Herald and Signs of our Times," was one of the fine features of the Sociable. The musical dialog, "What did Jesus say?" was most creditably rendered by six young Sisters.

The military march given by the junior members added largely to the interest of the occasion. Br. Henry Hallett's personification of an English Auctioneer, Dry Goods' Merchant and Landlord, produced a spirit of mirth among his audience. Another lively event of the proceedings, was the rendering of a dialog on Physiology by three boys; the article was prepared by Br. Ernest Pick. "The Coming Woman," perfectly executed by four little girls. At the close of the program, dainty refreshments were liberally served.

We were all blest by the pleasant service, and we live in the pleasant anticipation of another reunion at the next Christmas day.

Genevieve DeGraw.

North Family.

Jan. 1897.

TO-DAY, as on several previous Sabbaths, we attended religious service in the Church family's home chapel. They have a most beautiful room, large and convenient for seating a goodly company in the centre and for exercise in the march when the outer circle is formed. We have been greatly strengthened in spiritual union and Christian fellowship, by frequent mingling and commingling of soulful gifts, uplifting testimony and inspiring song. How pleased we would be, to meet with all the families in turn during the winter months. Our dear Canaan friends spent the Sabbath with us at the close of the year and we were only too glad to have them feel that we loved them as only gospel kindred can love. We would be happy if some generous hand would give them a lift in building up and sustaining their lovely home.

May God bless all Zion through his instrumentalities, that prosperity and peace may reign in her courts.

The spiritual cause is first in our hearts; but while we are inhabitants of this mundane sphere, we are under physical necessity and have material needs. Job said that "He never saw the righteous forsaken nor his seed begging bread." So if we work along the lines of righteous endeavor in earning our bread, and keep free from the entanglements of the world, we shall be "blest in our basket and in our store."

We have no sleighing as yet; mountain roads are rough. Brethren are threshing by water power, and sawing wood when the mill pond is low.

There are five members in our home that were not here at the beginning of the past year.

Our good Brother, Levi Shaw, now nearly eighty years of age, is an honor to the Christian Communism, a shining light among the upright in character, and a blessing in his home where he is much beloved.

Beloved Brother Alonzo Hollister, who occasionally attends our Sabbath evening meeting, is always a welcome visitor; his beautiful, chaste spirit wears the mark of angelhood.

Love, joy and peace be with the whole household of faith. An especial blessing to those who sustain and continue our monthly MANIFESTO. May the increase of precious truth, be borne on its leaves for the uplifting and "healing of the nations."

Martha J. Anderson.

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Shakers, N. Y.

Jan. 1897.

BELOVED ELDER HENRY;—We thought while our Christmas celebration was being enacted, how nice it would be if our Editor was with us to view the characters as they were portrayed by the actors. The young people managed the entertainment, which reflected great credit in selections and rendering.

We send program as it was enacted Christmas evening at the South family. Our home talent from the North being represented in the following.

Golden Bells,	Song.
The Seasons,	Dialog.
What ailed the Pudding,	Recitation.
The Banker's Charity,	
Holy Song,	Song.
Little Nut People,	Recitation.
The Geography Demon,	
Christ is Incarnate,	Song.
A Bad Cold,	Recitation.
Charity that Pays,	Dialog.
Song by Quartet,	
The Last Hymn,	Recitation.
The Fountain of Peace,	Dialog.
The King of Nations.	Song.

The young people of the South family entertained the company with the following, which was very nicely rendered.

Twelve Christian Virtues,	Dialog.
Jesus' Seat,	Recitation.
The Answered Advertisement,	
The Ship of Life.	

That ancient and honored prophet of the Lord, Melchisedek, appeared in the entertainment, clad in the robes of his priestly office, on his mission of collecting tithes, with which he set up an altar and offered a burnt offering. The entertainment lasted from 4 till 7 p. m., when, adjourning to the dining-hall, refreshments were served.

We have been both entertained and instructed, in the perusal of some of the writings of Thomas A. Kempis. Living in what is termed the dark ages of the Christian era, his was a mind largely free from theological bigotry and had an understanding of spiritual gifts, which places him in the ranks, as one of the inspired teachers of the race. He was translated in the year 1471 at 91 years of age.

Our friend, Simon Emery hits the nail on the head in his letter in the Jan. MANIFESTO. We fully endorse the sentiments there exprest. Whoever receives the gift to minister the gospel, must let their light shine, and proclaim from the house-top, that testimony which has been unfolded to their spiritual understanding.

Hamilton DeGraw.

Alfred, Me.

Jan. 1897.

THE Christmas and New Year greetings will have long been past before this comes to the readers of THE MANIFESTO. Yet is not every day that comes to us a part of the New Year, and shall we not strive to make it a happy one for our fellow men? Life is made up of such little periods and if we would live righteously one day at a time, not only one year would be pleasant and happy, but the whole life time would be filled with true pleasure and happiness.

Christmas with us was a very pleasant season. Santa Claus did not forget to visit the children, much to their delight; neither did he pass the older ones by; every one from our aged fathers, who are in the eighties, to the little one seven years old. The Christmas dinner was a feast of goodies. Our meeting was a season filled with rejoicing over the victories won through the faith and life of Him whose birth we celebrated. Peace on earth good-will to all was our theme, with many new resolves to walk more closely in the footsteps of our blessed Lord and Savior.

In the evening the members of the Bible Class and Sunday School, gave an entertainment, which consisted of singing, reading compositions, written expressly for the occasion, and reciting dialogs, all of which occupied two hours. The time was very pleasantly and profitably filled. At the close, Elder Henry

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Green made some very appropriate remarks and all were invited to the dining-room where they partook of ice-cream, cake and chocolate, after which "Good Night to all" was sung and we retired to rest, feeling it had indeed been a Merry Christmas. It is hoped that love and good-will filled the heart of every one.

At this writing, the ground is bare. Ice thick enough to cut, but prefer sledding before harvesting it. Two carloads of apples shipped this week to Boston.

Health of Society is good. May peace and prosperity attend the inmates of our Zion homes, is the prayer of your Alfred friends.

Fannie Casey.

West Pittsfield, Mass.

Jan. 1897.

SINCE our last call at the "Home Corner," the holidays have come and gone, with all their messages of love and courage. We have exchanged the "Merry Christmas" greetings, and have felt the renewal of the Ghrist spirit, a new birth into the divine life, so many years ago personified.

The New Year has presented us its sealed volume, and as we commence the daily writing, we resolve to follow closely each line of the divine copy, that each day present a well written page in the year's history. Tho we know not how difficult may be the lessons on the pages that follow, yet with true Christian faith to control and direct, we will endeavor to pen each page with care.

Snow has not been very plentiful with us as yet. At present there are a few lone flakes, wandering in an aimless, bewildered manner through the air, as tho uncertain that they had appeared in the right place, and finally falling to the earth and disappearing from sight.

The channel of life, connecting our world with that above, is flowing smoothly at present. We feel daily the blessings borne on its waters, to us, and our gratitude flows back in an equally warm and bountiful current to the wise Giver of these blessings.

Still amid its ebbs and tides, which once in a while, rise above the daily mark and threaten our coast, one has visited us by the illness of Br. Ira. We trust it will break and roll back to the sea, foaming and bright, for the greater force of its action. Our hope and earnest prayer is, that our loved Brother may soon recover. Yet not selfishly would we desire it alone, but that we might see him free from the suffering which his illness involves.

We see in the morning, the sturdy teams ascending the rugged mountain sides, and judge that the wood-choppers are wielding their axes to advantage. Cruel indeed, as when in the early colonial days, men were mercilessly snatched from their native homes, by the greedy invaders; these kingly trees are torn from their forest homes, to be slaves of their owners.

We hesitate about sending our New Year greeting when we look at the calendar which says "10 days past," but reading further, we find, "to come, 355," and conclude that a sufficient number of days are left before the year grows old. So to all gospel kindred, far and near, from the rugged mountain home, to the level plains, we extend our best wishes for a happy and blessed New Year.

Fidella Estabrook.

Sabbathday Lake, Me.

Jan. 1897.

"HE leadeth me in the paths of righteousness for his name's sake," are the words printed at the top of a calendar some good friend presented to the writer at Christmas time. Surely I have been led in the paths of righteousness where the Lord is my Shepherd and I need never want, while I rely on his promise; "Lo, I am with you always."

Winter set in quite cold, and froze the ponds and streams at an early date. Ice is said to be 16 in. thick on the lake and our Brethren prepared for cutting it, but a warm spell came, accompanied with

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heavy rains, which covered the ice and that business had to be suspended. As it is colder now, they will complete the work the coming week. There has been no snow to speak of in this section thus far.

Our good Br. Samuel altho feeble speaks of the Brethren and Sisters and is continually blessing them. He often notices the faithfulness of Br. Pliny who is seen about the place these cold days with fuel to keep the fires burning brightly.

The Brethren have sold 1,000 cords of fire-wood on the stump to the Ricker Brothers.

At this time the cellars are full of apples, and no sale for them.

Flowers are blooming in the greenhouse for us, and this is indeed very cheering. Flowers, by some, are considered among the non-essentials, but they certainly are beautiful, and cause one to have pure and holy thoughts that are uplifting, inspiring and divine.

Ada S. Cummings.

Enfield, N. H.

Jan. 1897.

We extend our thanks to our friend Simon Emery, for his practical interest in circulating our Church literature, also for his timely suggestion that we act our part as is becoming a class professing the name of Christ.

What does it profit a society if its ability to help humanity is kept in a nutshell of spiritual apathy? If God helps those who help themselves, gospel kindred what shall be the harvest of this New Year? Golden grains of sentiment only? No souls gathered from the quick-sands of engulfing evil?

Society and individual betterment is gained by toil of mind, heart and hands. The spirit of indecision falters as it reaches the stairs of tedious circumstances, yet they who would reach their ideal of Christianity must expect to become weary sometimes. Storms are necessary gifts of creation; they invigorate more than they destroy, and no mortal can under all conditions be full of merry, rippling joy, for the innate elements that crave better qualities must expect hard trials and only by a strong spirit of decision that sounds a genuine yea to right and a decided nay to wrong, can reach the top of progression's steps, where victory over all that debases stands radiant in her glory, giving to all victors her rewards of joy, rest and soul happiness.

On Christmas evening, we enjoyed an entertainment, in which thirty of the younger members took part.

The manufacturing of nine hundred corn planters is claiming the attention of several of the Brethren, and harvesting of ice, ten inches thick, is in operation.

General health and prosperity prevails among us.

George H. Baxter.

East Canterbury, N. H.

Jan. 1897.

"Peace on earth, good-will to all men." It may be well to anticipate the good time that is coming, as that may afford us an opportunity the better to prepare for it. If the voice of prophecy is to be relied on, there is a time coming when nations shall learn war no more. The savageness of human beings in war and the savagery of wild beasts seem quite alike in the results, and it is a wonder that after so many thousands of years so little has been learned of the loving kindness of our God.

This testimony of peace on earth, which the Christ mission, publisht, should be the accepted mission of Believers, and faithfully publisht to the world.

With the return of Christmas comes the renewed Christian thought of God's love to man, and to know that this has been generally observed throughout the several Communities of Believers, adds much to the pleasant remembrance of the day.

By the young, especially, the yearly visit of St. Nicholas is one of great joy, and it is well for old and young to have pleasure in the anticipation. The receiving of

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gifts, and the cheerful entertainments may all contribute to the great sum of human enjoyment, and be the means of helping forward the beautiful mission of peace.

Like our Brethren and Sisters in other Communities, East Canterbury had its program for an hour's Entertainment as follows:—

Christmas Chorus, Quartet.
The Sister Years,
A Child's Dream,
Jesus Calling his Disciples,
The Humanophone,
Jacob's Ladder,
The Lost Umbrella,
Mariner's Song, Quartet.
What we do at Home,
To the Palace of the Heavenly King,
The Rainbow, by seven little girls.
The Ducks, by the Quartet.
The Finished Education,
Joseph and his Brethren in seven scenes.
Goodnight, by the Quartet.

It may be that after these illustrations of spending Christmas our friends abroad may become better informed.

Henry C. Blinn.

LOSS BY FIRE.

THESE items were taken from a letter received from one of the Sisters of Enfield, Conn.

At 7-40 on the evening of the 12th of January our large barn was discovered to be on fire. Sixty-five head of cattle were in the barn, but the Brethren were able to unloose and drive out all except five quite young animals. As the herdsman was in the family Dwelling at the time of the alarm, the origin of the fire is not known.

The barn was 124 ft. by 45 ft. Several other buildings adjoining the barn were burned at the same time. There was a loss of 150 tons of hay, 30 tons of meal, an ensilage cutter, a corn husker and several other farming tools.

Elder George Wilcox says he would not have taken $20,000 for the loss. The hay and grain and also the cattle were insured some $6000.

The friends from Hazardville, which is several miles distant, rendered valuable assistance in extinguishing the flames and saving the property.

Deaths.

Nathan C. Prouty, at Shirley, Mass. Nov. 21, 1896. Age 70 years, 5 mo. and 11 days.

He has lived in the Community from a child. Br. Nathan went to Ayer twice on the 21st and the next morning was found dead. The Physician who was acquainted with Br. Nathan, certified that it was a case of heart failure. J. W.

Thomas MacRae, at South Union, Ky. Dec. 27, 1896. Age 65 years.

Br. Thomas has lived in the Community some thirty years. He was greatly beloved, and especially by the children. He had charge of the school and was an assistant in the office. J. W. P.

Emily Robinson, at Union Village, Ohio. Jan. 17, 1897. Age 58 years, 10 mo. and 25 days.

Eldress Emily died of pneumonia, complicated with other distressing ailments. Her death is a very serious loss. She was brought to us by her parents when about eight years of age, and a more faithful, devoted and loyal Believer, has seldom been raised in our Society. If she could have been restrained from doing so much for others she might have lived longer, but she never seemed to be able to stop while she could do. Indeed, she was an uncommon example of zeal and self-abnegation. But it is all over now and we are left to toil on; pray on, and abound in more faithfulness and charity, for

"The days of man are few,
And swiftly pass away,
As clouds flit o'er the breezy blue,
And deck the vernal day."

O. C. H.

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Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January, has formed a Union with the "English Phrenological Magazine," that was establisht in 1880. A Phrenograph of Charles B. Rouss, the blind millionaire, by J. A. Fowler, is the leading article. This bears the illustration of the parents, the son and the grandson. Phrenotypes by H. S. D. is a very interesting article. What Ought to Be; by Prof. Orrin Dudley, and to know of this fact, do not fail to obtain a copy of the Journal and peruse this article.

Locality—Sense of Place by Prof. Nelson Sizer, makes us familiar with our own lives in a very pleasant way. This article bears the portrait of Frank C. Ives the Champion Billiard Player. Phrenology *v. s.* Credentials by Anna O. Commelin. Phrenology and Psychology; by John W. Shull. English Men of Note; by J. A. Fowler. This article bears the portrait of the Archbishop of Canterbury. The Lord Mayor of London and Sir Benj. Richardson. Child Culture, by Prof. Sizer finds interested readers, as well as interested examiners of the little men and women that ornament the sketch. Pub. by Fowler & Wells Co. 27 East 21st Street, New York City.

WORD AND WORKS for January is No. 1. of a new volume, and the Rev. Editor begins the New Year and the new volume with a confidence that assures us that he knows he is right and is determined to "go ahead." His introductory chapter is well worth a careful perusal, even tho we should conclude to let the stars take their own course unnoticed.

"Would to God that we could incite every man, woman and child who shall read WORD AND WORKS during 1897 to the loftiest, most determined resolutions and efforts of their lives for the year upon which we now enter. Resolutions to achieve all that God has made possible for us."

With this incentive toward a better humanity, there is a Christian hope well worthy of our emulation. Valuable and interesting articles are also to be found in WORD AND WORKS, that have a practical bearing on our Religious and Social life. Even the best interests of the little children are considered from month to month and a special corner appropriated for their nice contributions.

Publisht by WORD AND WORKS Pub. Co. 2201 Locust Street, St. Louis, Mo.

PLAIN TRUTHS FOR PLAIN PEOPLE by H. L. Hastings. This little work of thirty-two pages, has now its second Hundred Thousand, and that tells the story of its success far better than any other form of words. PLAIN TRUTHS will ever be an acceptable little book as so many will be interested in a truthful statement whether it pertains to this world or to the world to come.

Publisht by H. L. Hastings, No. 47 Cornhill, Boston, Mass.

Dwight L. Moody, the famous evangelist, has made a contract with *The Ladies' Home Journal*, by which he will conduct in that magazine a series of popular Bible studies in the form of a great National Bible Class. It will be made into a regular and permanent department of the *Journal*, and is to be known as "Mr. Moody's Bible Class." The evangelist will personally lead his unique "Bible Class" each month in the exposition of some of the vital Bible truths, and will naturally appeal to a large circle of readers.

Many important articles and striking stories have been secured by *Frank Leslie's Popular Monthly* for publication during the coming year, among them an illustrated paper on "The King's Daughters and Sons," by Louise Seymour Houghton; one of the leading spirits of that great order.

THE OUTLOOK, for January appears to-day, so says the Publisher, in unfamiliar guise. Beginning with this number, each of its fifty-two issues will bear the form of the Standard magazines, and each issue will be protected with a cover. The first issue in each month will be the Illustrated Magazine Number, and will contain from one hundred and twenty-eight to one hundred and sixty pages, with generous illustration. The remaining issues of each month will contain not less than sixty-eight pages. The change in the form of THE OUTLOOK does not indicate any change in its spirit, character or purpose. Publisht by THE OUTLOOK Co. 13 Astor Place, New York. The subsciption price is $3 a year in advance.

THE PULPIT, for December is full of good things. The leaven of humanity is leavening the teachers of all denominations and thought now dwells more upon the Fatherhood and Motherhood of God, and the Brotherhood of man, than it does upon the mystified theology of the saved and the lost. Those who write of Heavenly Visions, have chosen a beautiful title for a beautiful subject. Then follows a Christmas sermon and that must be good, as all who think of Christmas, think of a good time when all sorrow shall flee away. The illumination of Death spreads a beautiful light over what some would make a scene of sorrow. One writer has chosen for his text, The beauty of the Lord,—Psalms xc., 17, and this beauty permeates the whole of his article.

THE PULPIT is now able to publish the portraits of the several writers, which adds much to the value of the Magazine.

Pub. by G. Holzapfel, Fredericksburg, Pa.

THE PHRENOLOGICAL ANNUAL and Register of Phrenological Practitioner for 1897, is a beautifully illustrated work of some ninety pages. That so large and so valuable a magazine can be afforded at the price of only fifteen cents, is one among the wonders of the present day. The Centenary celebration of Phrenology forms one of the markt features of this number, and all who are interested in these wonderful lessons on the mind will want the book for a more careful perusal.

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AUTHORISED RULES
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The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God.

This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. MAY, 1897. No. 5.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE SHAKERS.

ITEMS OF DOMESTIC ARRANGEMENT.

By Henry C. Blinn.

NOW that we have made extended remarks on the religious side of Shakerism, a few items in regard to their social order may not be out of place.

We readily admit that the Shaker Community is a peculiar organization, and that the people to a certain extent have chosen to keep themselves separate from the general order of society. This is in accordance with their views, and seems perfectly consistent, as well as in harmony with their religious experience, as it affords advanced privileges in all that pertains to their religious and secular life, and yet it has not a shadow of unpleasant seclusion or dislike to mankind.

It may also be very natural for those who are not fully acquainted with the Community to wonder how the Shakers live,—what food they eat; how they manage their domestic affairs; and in fact, whether they do live like other people.

A Shaker family may contain ten, twenty or an hundred persons, and by their system of Christian fellowship maintain a united interest in the peace and prosperity of each other and work industriously for the temporal support of the whole family. By adopting this system of religious belief, and organizing a home so distinct from the homes of Christians generally, it has at times aroused those of an inquisitive mind; and while wondering, they have supposed many things, guessed many things, and then asserted many things

that never existed only in their own fertile imaginations. This wondering becomes contagious and hence our willingness to illustrate the social side of the many little affairs of community life.

The Shakers have consecrated to God all their time, with all that they have or may have in possession. Their lives are then given for the good of humanity, agreeably to the testimony of Jesus, the Christ, as found in the New Testament. Some have gone so far as to assert that the Shakers neither read nor believe in the Bible. A more correct statement would be made by saying,—But few of any class of Christians can be found who have given closer attention to the reading of the whole Bible, or encouraged the study of it more fully, among those of all ages, than have the Shakers. The war of words that has arisen over the plenary inspiration of the Book, is of about as much value as the chaff that is blown away by the wind. Christian pugilists and active infidels are readily found on every corner who enjoy the opportunity of giving vent to their pent-up zeal. Neither party cares a straw whether Saturday or Sunday is observed as a day of rest, but make it more of a matter of "might over right."

The Shakers believe that the Bible is the best inspirational record of the doings of God's peculiar people in all ages of the world. That it contains wonderful revelations through dreams, visions and trance inspiration, and abounds in prophetic knowledge. To study the Bible that we may walk more in harmony with God's law for the best good of humanity, is of much more consequence than to champion the Book because of sectarian influence.

It is quite common to be askt,—"How do you settle difficulties that arise between individual members of your Society?"

In a Christian Community the members must be governed by the spirit of Christ. The contract which has been signed by those entering the Society, and the Rules and Regulations of the Order, which are for the same purpose as the by-laws of other societies determine quite clearly the course that must be taken by each member toward every other member. To injure another person by word or report or by deed produces disunion, and the trespass must be corrected by confession or acknowledgement. The correct government of the mind is an essential Christian discipline, and to be able to maintain a gospel relation, a good union and fellowship must be sustained. No member has a right to trespass upon the privileges of another, and if this is done, either carelessly or willfully, an apology must be made, or it should be made a subject of confession.

As there are some sixty or more Shaker families in the United States, and as these families are in a liberal degree quite independent of each other in their domestic arrangements, it would be about as difficult to write concerning them as it would be to write of so many individual families in any village. The directors of these Communities generally designate the time for rising in the morning and of retiring to rest at night, and yet this may be so

varied in many ways, for the aged, for the infirm, for those deprived by special cares, and for the little children, that it can not by any means become a fixt rule. The custom of rising and of retiring becomes so much a matter of habit that "Poor Richard's" advice is readily accepted,—"Early to bed and early to rise."

A class of people who retire at midnight or even later must also rise late if they are to obtain sufficient rest. The hour for breakfast, dinner and supper are determined by each family as may best suit themselves through the different seasons of the year. In the preparation of food for the table no special rule can be carried out unless all should agree to a certain kind of diet. In the several villages may be found a variety of classes, and some of these like good Bible students follow the counsel of St. Paul;—"Whatsoever is set before you, eat, asking no questions for conscience sake." Others having entered the ranks of the Reformers anticipate a brighter future for both soul and body. Swine's flesh is not eaten in any Shaker family, and indeed, no consistent Bible Christian would make use of it. Eating and drinking have become largely a matter of taste, and "every man must be fully persuaded in his own mind" what is conducive to health and happiness.

Coffee of many varieties and tea of many shades are used in the several Societies, but I have never heard of a Shaker who reacht the half dozen cups that Carlyle is said to have taken. In connection with eating and drinking, so essential to the health, comes the general care of the body. This is one of the great blessings of God. The air we breathe; the food we eat; the garments we wear and the rigid cleanliness we maintain, should all be intelligently reduced to practical usefulness.

Every family of Shakers keeps a herd of cows and manufactures more or less butter either for use at home or for the market. Since the introduction of the silo and the raising of ensilage, the farmers have been able to increase the number of animals kept during the winter season and since the introduction of the separator, several families have availed themselves of this wonderful machine. The Ferguson and the Cooley creamers are also in use, and some still retain the pans and the accompanying rack.

Carlton, in his journey around the world, found the boys and girls in every country, just the same as those that he had left in his own home. They can no more avoid running and jumping and sliding, and laughing than they can avoid breathing, and it is well that it is so. The children of a Shaker Village can not be other than children. God bless them and their active, well-disciplined and joyous life. No system of religion will ever be able to drive out the fun that bubbles up as naturally in childhood, as the water from the spring. Age will bring the burdens of a more mature manhood and womanhood and then the duty to God and the responsibilities before man will fill the mind and bring burden and care.

Some who have written about the Shakers must have been somewhat dis-

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ordered, as their articles have been so sadly distorted, or as Samantha says, "they must be meaner than pusley." The Shakers are very much like the inhabitants of the section of country where they reside. Their general cultivation and customs, habits and manners if better in any degree, must be made so by conformity to the mission of Jesus, the Christ. To read the third chapter of James occasionally will have a very salutary effect upon the mind for reading or speaking.

I think it would be the exception to find a Shaker family that was not well supplied with reading matter, either in books or papers, or that did not understand the general topics of the day. In some families, even the children in common with others, have the active events of the day read to them from a daily paper, while they have ample opportunity to acquaint themselves with other forms of literature, if they so choose.

(*The End.*)

[*Thoughts suggested on receiving an ivy leaf from Westminster Abbey.*]

AN IVY LEAF.

By Annie R. Stephens.

As clings the ivy unto ruins old,
So to my heart fond memories ever cling,
Adown the aisles of years, faint, distant voices ring,
I pace again that spectral silence cold,
See cenotaphs and urns and arches bold.
The chancel-light reveals each cloistered thing,
The sacred shrine of prophet, bard and king,
A treasure-house of riches manifold.
And so I tread the vast sepulchral gloom,
'Mid trophies proud that chronicle high fame;
The dust of kings that lies in sculptured tomb
Shall vanish, and forgotten be their name;
But those who spoke for God, we all adore,
For kingly souls shall live forevermore.

Mt. Lebanon, N. Y.

TO THE CEDARS OF LEBANON.

By Aurelia G. Mace.

"*The Lord is in His holy temple; let all the earth keep silence before him.*"
"*His foundation is in the holy mountains.*"

THEREFORE, "my heart is inditing a good matter." It is of the "Mount Lebanon Cedar Boughs." A book the literature of which is of the highest type; gems of poetic genius, written by the Queen's daughters

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whose clothing is of wrought gold. By them it is dedicated not only to the household of faith, but to all souls in the wide, wide world.

They are boughs from the Cedars of Lebanon. The trees are still there, waving in grandeur and beauty. They are poems sent forth to enlighten and educate and to make manifest the intellectual power that has been attained in the spiritual, communistic life.

Under no other condition can a door be opened for such a pure and refined education as that gained in the home that has been prepared, whose foundation is in the holy mountain.

Here in this favored retreat, minds have been disciplined until sordid desires have been subdued, selfishness destroyed and the animal nature overcome. From this altitude they look upon the children of men, ever ready to lend a helping hand to draw them up to the higher and purer life. It is to this cause they give their strength from day to day. But as they give they renew their strength from the overflowing fountain of God's love. They walk and do not faint,—they run and do not weary.

Here also is found that mine of intellectual wealth from which these Cedar Boughs have emanated. We read one poem,—it is beautiful and we want to call your attention to it. We read another,—it is equally good; and so from the beginning to the end of the book.

The Mother in the Diety is here made manifest. The Mother in the New Creation here stands in her place. The virgins that follow her are brought unto the King in raiment of needle-work. With gladness and rejoicing they come, for grace is poured into their lips. They ride prosperously, because of truth and meekness and righteousness.

Thus the Cedars of Lebanon wave in majesty, distilling dew and sending forth 'Boughs' for the healing of the Nations.

The Daughters of Zion have arisen to thresh and to beat in pieces many peoples, and they will "consecrate their gain unto the Lord and their substance unto the Lord of the whole earth." Amen. Even so let it be.

Sabbathday Lake, Me.

RIGHTEOUSNESS.

By Joanna J. Kaime.

"HANDS at work and heart toward God," was the injunction given by Mother Ann Lee, the founder of our Order. To the faithful observance of this exhortation by her loyal followers, our Church owes its successful establishment, its maintenance and its power. A practical application to the daily life of the principles embodied in these two simple sentences, has proved to us that one is not without the other in securing satisfactory results.

Perchance some might claim that the first requisite of material success is

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in putting "hands at work" without being supplemented with "heart toward God;" but would not the elements of selfishness bear sway in this way? With the heart fixt upon God and sustained by godly principles what can not a Christian or a body of Christians achieve?

During the lapse of a hundred years has the Shaker Church stood successfully upon this combined temporal and spiritual platform when looking to God for direction and sustaining power. Called, as we have been, to share in the communal blessings with which a kind Providence has so signally favored us, it becomes us to offer our best gifts in deepest gratitude.

To those who leave the order of generation, is granted the privilege of becoming the children of the Resurrection, and according to their several abilities such are responsible that every consecration be made in view of the best improvement of time, physically, mentally and spiritually considered, and thus enhance in a three fold measure the welfare of our home as well as the comfort of its devoted members. Without a conscientious regard for the performance of every duty, personal and selfish interest would be inclined to rule and the higher spiritual law of communistic principles be lost to view.

In the time of the Apostolic church St. Paul commanded "that if any would not work neither should he eat." He further states, "We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies; now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread."

Who is there with much experience in life that has not realized the train of mischief and even crime which follows in the wake of the idle and thoughtless individual unemployed with hand or heart in some honest, and consequently worthy occupation.

The question often arises,—Are there not some of the present day who might profit by St. Paul's advice? That there is a diversity of gifts in every church is very true, and every one who improves these various talents for the good of the whole is personally benefited and blest to share the hundred-fold advantages of a Christian, communal home.

East Canterbury, N. H.

MOTHER ANN LEE.

By Sadie Webber.

THIS day, March 1, 1897, we commemorate the one hundred and sixty-first anniversary of the birth of Mother Ann Lee. To a humble home, in England, she came, and tho her parentage, was the most common and lowly we know her life work has been no common mission. Many incidents may be compared with the life of Jesus. Her lowly birth,—was he not cradled in a manger? Her religious fervor and conviction, both for her own soul, and for humanity,—and greatest of all the freedom which she brought

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to woman. Whether it is recognized as a truth or not, by the world at the present day, the foundation stone of the great "Woman's Rights Movement," which agitates the minds of so many, was laid in the gospel work of Mother Ann Lee. It began in America, more than one hundred years ago. At the age of thirty-four, Mother Ann was recognized as standing at the head of our Church. Her Ministry was wrought out through the deepest tribulation; and through mental and physical suffering she obtained the just title of "Mother." Indeed the mother spirit was ever manifest with her. At one time she said, "I only chasten you that I may bring your souls nearer to my soul." No reasoning mind can doubt that her ministrations were from God.

Never has a woman been ordained for so divine a mission. Many have come like wolves in sheep's clothing, declaring themselves to be the Christ, but inevitably their purpose has been traced to some selfish design. Not so, our Mother; as the years have rolled by, her name has grown brighter and more exalted. Let us speak and live in honor to her name, as she taught that "Those who voluntarily take up their crosses in this world, and faithfully endure to the end, will be bright and more glorious than will other souls, they will be kings and priests unto God." With this beautiful life before us, we can but exclaim;—

"O my Mother, my blessed Mother,
Her name to me is dear,
I'll praise her name, I'll spread her fame
And kings and priests shall hear.

Enfield, N. H.

WATCHMAN, WHAT OF THE NIGHT?

By Hamilton DeGraw.

"I see a light,—a light on the distant horizon,
Its rays illumine the path of the pure
And betoken the coming morning."

HOW many anxious souls have askt,—"Watchman, what of the night?" and have heard the answer, but through human weakness impatiently inquire, When will the morning dawn?

An editorial on the labor question in a metropolitan journal commenting on the fact of there being over one hundred thousand idle men in that city who were looking for work; willing to do whatever they could to earn an honest dollar to support those dependent upon them asks, "is there not something wrong in our civilization when it is possible for such conditions to exist?" and questions "where is the remedy?"

It is not difficult to see that something is wrong for like a ghostly shadow it haunts human society by day and is in their visions at night. But the remedy! Ah! like a mathematical problem it is easy enough after the solu-

tion, but at present the bare suggestion of starting a movement which would be expected to change existing conditions is sufficient to brand the originator with the epithet "anarchist,—enemy of society,—let us crucify him."

Selfishness is the foundation of this condition. We quote from an agricultural journal. "The prospects for the American farmer are brightening." How? "Failure of crops in Europe and famine in India." There must be something wrong when Christianity for two thousand years have been seeking to incorporate the Divine principle of the brotherhood of man into the life of the races that claim to represent that faith; and they rejoice in the affliction of their fellow-beings if it replenishes their own coffers. By a false interpretation of that doctrine it has been made to represent and sanction a system of life that is at variance with its precepts. This arises from the undevelopt state of the soul; but as it advances and comes to a more perfect understanding of its true destiny and realizes that the law of reaction is such that if one portion of the human family suffers the rest through sympathy must also suffer no thought but the desire to help those in need will urge them to action. Whittier has truly voiced the sentiment of every one who believes in human progress,—"We only know that God is just and every wrong shall die."

Fear oppresses society with the thought of the conditions that may possibly exist in the transition from the present social order to the new, and it acts as a barrier to prevent the inauguration of a reform movement. That fear should be groundless, for with an honest desire to remove the conditions now existing would come the knowledge by which it could best be accomplisht.

The presentation of ideas to those who can not accept them and intelligently realize their obligations is casting pearls where they will be trodden under foot. President Lincoln when urged to issue his emancipation proclamation said, "not yet, the people do not understand and will not accept it at present." Those who have received that spiritual unfolding which places them in the vanguard as the true leaders of the people; while realizing the necessity of educational labors are cautious to know that the soil is prepared before the seed is sown. The adage to "strike when the iron is hot," is applicable to the present. When conditions are properly adjusted and the soul has been enlightened to that degree that it can understand advanced truths, then will the light break upon the world.

The unification of thought in religion and politics that is actively engaging the attention of advanced thinkers, while it may not be possible on the lines they have drawn, to remove the barriers which produce the political distinctions of the world, yet unity can and will be accomplisht and the comprehension of the divine ideal toward which human life is traveling will be realized; but in the details there will be harmony in diversity. Observed from different positions the goal appears to each school of thought on the direct line of their vision, all others varying in different degrees from that; but as they

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advance, the diverging lines become less and all will reach the same goal. The growing interest in arbitration for settling international difficulties is proof that one more ray of light has penetrated the darkness and is announcing that day "when the war drum throbs no longer, and the battle flags are furled." The terrific forces that the human mind is developing to carry on offensive and defensive warfare may be a factor in the accomplishment of this result. Racial distinctions which are produced by climatic conditions will remain a permanent factor; but those barriers which are the product of man's inability to grasp the truth of the brotherhood of man will, through divine evolution be removed as he grows to a more perfect understanding of the higher law.

Shakers, N. Y.

ERECTION OF THE SQUARE HOUSE.

By Eunice Bathrick.

SHADRACH IRELAND came from Charlestown, to Harvard, Mass., and became a convert to the "New Light" doctrine of the then famous George Whitefield. He was a most powerful preacher, and his influence pervaded cities, towns and villages in the Northern and Southern States, from 1740 to 1770.

He visited England, his native country, several times, and finisht his earthly course at Newburyport, Mass., Sept. 1770.

It appears that Shadrach Ireland became a convert to Whitefield's doctrine and entered upon the service of spreading the doctrine with increasing light, in and about Boston, which gave displeasure to the different orders of religionists of the day, in that vicinity. His denunciation of the dead state of religion among the Orthodox, could not be endured by them; hence they were aroused and went legally to work to have him arrested, alleging that he had blasphemed God and that his tongue should be bored with a hot iron. Being apprised of their design he fled to Harvard, where some of his converts lived, who gladly received and secretly entertained him.

It seems that his opposers had some pretext for the course they had taken as he said he had been called of the Lord to forsake his wife and family and join himself in spirit to another woman, professing at the same time to live a pure life.

Shadrach, finding it unsafe to return to his former place of residence, continued to find protection with his friends who lived in Harvard, which at that time was a thinly inhabited part of the town. It seems he had other disciples in more distant localities, even to the distance of fifty miles. His people gave evidence of their love and respect for him, as it appears they soon learned his place of retreat, and united in building him a house.

A wilderness spot was sought out and a building erected by a united gift,

six furlongs from the house of Isaac Willard. This house was large for that day and had a square roof. It was called the Square House and was built in 1769. The timber for the frame was cut on the farm and the work performed under Shadrach's directions. Some of it was done by his own hands, as he was by trade a carver and joiner.

Here the standard was erected and Shadrach's people gathered to hold meetings. Samuel Cooper and his family moved into the house with Shadrach. His spiritual companion remained in seclusion till his decease, a term of ten or eleven years. None but Shadrach's followers knew that he resided in the town. The Northwest chamber was his workshop. In this room was a bell, and the cord extended from it to the kitchen, so that when strangers entered the house he could be notified to keep silent. He also had a very contracted staircase, extending from the cellar to the lookout that was built upon the roof. This staircase went up by the west side of the chimney so that in case of danger he could flee to the lookout and see who was on the premises.

His followers often visited him for instruction and those of his disciples who were of the most moral and virtuous class bore the cross with him. At this time it was evident he was clothed with the true spirit that he might prepare a people for the work of final salvation which he had already commenced. Mother Ann Lee saw this place and people in vision before she left her own country, and then believed she would be led to the spot in God's own time, which was fulfilled in 1781, but not until after the decease of Shadrach Ireland. Altho he lost his rectitude, some of his disciples remained true and were ready to embrace the testimony of Mother Ann and the Elders, when it was opened to them.

Shadrach testified that his body would never die: and this belief was shared by his followers, but it appears he was mistaken, for some time in the year 1779 or 1780, he left the mortal form something in the following manner. On the night of this event he walkt the floor in great distress of mind and groaning deeply, said;—"I feel the wrath of God." In the course of the night, Abigail Lowgy called a Sister to bring a light, which she did with haste, but when the Sisters arrived his spirit had departed.

Shadrach had said,—"If I should die, I shall rise again on the third or ninth day." Accordingly, at a suitable time for interment some of his followers prepared a tomb in the cellar of the house, in which they placed the remains. This place was brickt up and a board placed over the top. In this the body remained until it became offensive, when it was removed. It was taken by Abijah Worster and David Hoar to a corn field about forty rods south-east from the Square House. Several hills of corn were removed and a grave was made. After the burial, the corn was replaced to prevent all knowledge of the interment. This remained a secret for some time.

(To be continued.)

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How Would a Unionof Church and State Effect our National Liberties?

By Catherine Allen.

UNDER the present development of the race, that which we understand by a reunion of Church and State would prove disastrous to our national and individual liberties and rights, because it would inevitably give control to the strongest religious party, which in our nation, is the Roman Catholic,—the best organized and most powerful religious association of which history gives record.

The religious sentiment and the love of power, are the two strongest factors in human nature. No matter what the beliefs or enlightenment of a sect or body of people, there would always be danger in making it possible for these two factors to combine and serve each other. If Protestants were as powerful a body as the Catholics, their denomination in the affairs of State would be equally objectionable. In either case the union of civil with ecclesiastical power would mean the loss of free speech and free press;—the warping and narrowing of all educational efforts, public and private, to the standard of creed-bound minds;—the conversion of all thoughtful people who have not the courage to endure physical torture into hypocrites and slaves, for a legal creed, must in the nature of things create these. Its tendencies are to stupify the conscience, and stultify all the diviner qualities in humanity;—to wither genius and paralyze every progressive movement. In short no influences are so powerful, no tyranny so oppressive and destructive to the highest interests of the race, as supposed religion backt by unlimited political power.

Mt. Lebanon, N. Y.

TWO PILGRIMS.

By Frederic M'Kechnie.

"THE Way of the Crown is the Way of the Cross"
The sad Pilgrim sighed, as he trod a strait Way.
For his sore-stricken soul was still heavy with loss,
And his gaze on the ground, saw each thorn where it lay.

But the glad Pilgrim said, with a light in his eye,
"Nay, Brother, not so: look thou up and not down!
From thy house upon earth, see thy Home in the Sky,
The Way of the Cross is the Way of the Crown."

Mt. Lebanon, N. Y.

A PERPETUAL calm, would hinder the fructification of flowers. Let this console us under sufferings.

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THE MANIFESTO.

MAY, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

March.

	Thermometer.	Rain.	Snow.
1896.	26.5	4 in.	5 in.
1897.	33.	2 "	8.25 "

Highest Temp. during this mo. 56. above 0.
Lowest " " " " 0 " "
Number of rainy days " " 4
" " snowy " " " 7
" " clear " " " 10
" " cloudy " " " 10

April, 1897.

THE wheels of time keep steadily revolving, and bucket after bucket empties its contents of good or ill upon earth and its inhabitants. Vice and virtue; health and disease; accumulation and dissolution; prosperity and adversity; stability and fickleness; sunshine and showers; placidity and tempests; peace and anxiety; life and death; et cetera, follow each other alternately, in close proximity.

Human plans and projects, generally, have their ephemeral existence which are soon displaced by other novelties to be equally short lived. Even human compacts and organizations are subject to birth and dissolution. Religion has its ebb and flow. Progression is the ultimatum of the human race in all things essential to its proper development in intellectuality, morality and spirituality. The ideas of one hundred years ago will not supply the necessary aliment for the present time. People are not content to travel or live in the old-fashioned way. They must be propelled by steam or electricity on land and water. Their living must be of a superior grade than satisfied our ancestors. Business must be done by telegraph and telephone, seemingly, the world over. Shorthand displaces the old and slow chirography. The go-ahead spirit is full of invention and push.

Once upon a time a man of eminence advised young men to go West; now they are advised to go South. Some of both sexes are acting on the latter advice, and are going South. The Shakers have imbibed the spirit and have gone to the peninsula of Florida and according to their report are doing well. Like all new enterprises, one class advocates the undertaking, and another class objects to it, chiefly the class who have never been there. Those of our people who have been to the location speak in glowing terms of it. Sister Elizabeth Sears, Mar., 29, in company with Brother Benj. Gates, started by railroad, for Olive Branch, Fla.

I am an advocate for Florida, and if the way would open I should soon be there. I am far from pressing any one to go there that does not wish to; neither would I deter any one from locating there who desired to, when proper preparations were made to receive him. Those who prefer the cold northern snow and frost to the sunny South, by all means let them enjoy it to their heart's content.

Calvin G. Reed.

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North Family.

April, 1897.

To the majority of Nature's worshipers spring offers the most beautiful and varied themes for admiration. Now that the opening promises of the year are before us we take the same delight in our surroundings as the seasons come and go and exclaim, "Beautiful for situation" is Mt. Lebanon! her hills are crowned with majesty, her valleys rich with beauty and blessedness. Our Zion is like unto Jerusalem of old when her people awaited with anxious hearts the coming of the Savior.

And so we wait, hoping through faith love and good works to make ourselves worthy of the day that is before us. The times are according to the prophecies, therefore we should be ready to perform our labor willingly, trusting to the Hand that hath led us thus far, to deliver us.

The work of the season is being hurried by devoted hands and we are glad to write that our Brethren, as they have for many years past, will do with less and less hired help. The hireling system is a menace to every grade of society, and especially is it so with those who have a high understanding of the law of love and truth. Through the consideration of our Brethren we have found a long and welcome releasement from the care of hired men and now await the time when all our lands shall be tilled by consecrated hands and none other.

We are contemplating re-flooring and wainscoting our large dining-hall which has become much dilapidated through use and old age. Brethren and Sisters each furnishing half of the necessary funds. When it is finisht we would like to invite all the members of the household of Faith to a union feast,—but must not hope for the impossible.

On the first day of April the last inhabitants of the Canaan family bade farewell to their old home, made sacred to many by memories of a long life of devotion. We trust that in the fertile valley of the Connecticut they will take up the threads of experience and find new life and love in their accepted home, where some of the worthiest of our forefathers and mothers lived, suffered and died. Our united prayers for every good gift have followed them and shall continue.

May peace rest on our banners, and prosperity attend the labor of our hearts and hands, is the wish of each for each, extended through the hand of the writer.

Cora C. Vinneo.

Shakers N Y.

April, 1897.

WHILE writing, the merry notes of the robin and bluebird greet me with the announcement that spring has come. For the last month the greenhouses and hotbeds have been brought into requisition for starting early vegetable plants.

The report of George H. Baxter on the anniversary of Washington's birthday was interesting. The observance of those days which remind us of the lives and deeds of the great and good who have honored history's pages is beneficial; for "lives of great men oft remind us we can make our lives sublime."

It is a beautiful coincidence that the two most prominent names in American history have their natal day in the same month. Washington and Lincoln are associated as the founders of the hope of the world, and the liberator from the thraldom of the dark ages. It is pleasant to share in the benefits that have come from the labors of such souls, but also to be willing to suffer that the truth may prevail is another question. Wherever the Divine Spirit may lead, may we be willing to give all we have to God and his blessed cause.

That there is an indwelling spiritual force able so far to triumph over the physical as to heal its infirmities is well known to those who have been privileged to enter that spiritual temple and partake of the fruit of the tree of life. Why it does not at all times come as a healing power we can not answer but the many manifestations of that gift which have been record-

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ed in history and revealed in our own Church prove its reliableness. That there will be a revival of that power is our prayer.

Hamilton DeGraw.

Enfield, N. H.

April, 1897.

WELL may each mortal be termed a miniature world, embodying all the elements of the universe, affected by the magnetic current of others. The governing power of each human world should be Truth, and its resources of good should be dealt out by the hand of Consistency. In taking a retrospective view of the world within, we see intricate boundary lines separating the good from the evil. We recognize streams of love which refresh whomsoever they feed or forces so soiled with the mud of passion, that pollution is the natural outgrowth. Beautiful with mental flowers of holy thoughts that refine life or darkened with poisonous germs of evil. These elements combined with ore of nature, are the portable merchandise we give to each other in our daily intercourse.

It is the Christian's duty to so rid himself of evil that he gives to his fellow-beings only the purifying fruits of truth and justice. To do this a knowledge of human nature must be acquired and society's best interest be at heart.

"For the wrong that needs resistance,
For the cause that needs assistance,
For the future in the distance,
For the good that we can do."

We have had the pleasure of entertaining Sister Martha Wetherell of East Canterbury, for a few days in March. We hope that more of such pleasant visitations will transpire during the year.

Maple harvesting is in full operation and present prospects bespeak a good yield.

We hail with joy the pleasant chirpings of the robin redbreast as his cheery song floats out upon the morning air.

Altho the cold season has not been unusually severe and general health has prevailed in our Society, still we are ready to sing,—"Winter, adieu, your time is through."

George H. Baxter.

Shaker Station, Conn.

April, 1897.

THE Brethren and Sisters once forming the Canaan family, near Mt. Lebanon, have all reacht this place and are comfortably situated in their new home.

We are busily engaged in laying the foundation for our new barn, which will take the place of the one that was burned last January. The oversight of the work is quite a burden on Elder George Wilcox, and yet he carries it quietly and patiently, for the good of the Community.

Spring time has returned to us, and is spreading for us a lovely carpet of green, and also sending to us the many little birds of song.

Sophia Copley.

East Canterbury, N. H.

April, 1897.

WHAT wonderful changes have taken place within the space of a few weeks. At the time of our last writing, snow-storms and snow-drifts were the order of the day. Now, the snow-storms have given place to April showers, the grass is springing up in all favored places, the birds are singing, and really it is like stepping into a new world.

The good Book says, "First that which is natural, and afterwards that which is spiritual," and the natural is sure to be on hand. The changes that take place in our lives are, no doubt, as wonderful as are those in nature, and then being so closely conjoined to them that many times they run along on parallel lines.

New thoughts, new aspirations and new revelations are constantly unfolding to those who are looking toward a better order of life, in anything that may elevate the standard of humanity. No useful life can run wholly on one line. St. Paul says,—the body, soul and spirit; each

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must have its special care under the laws which come from God. On this subject it does no harm to take thought.

While we say that with the spring comes the return of the little birds, we must not forget the little chattering English sparrows, that have maintained the most friendly relations all winter. Up to date, we have not seen cause to wish them out of mind or even out of sight. Their song is not as melodious as some birds, and yet it may be an improvement on the crow and possibly on that of the blue jay.

Certainly it can do no harm to stimulate the mind a little more in favor of loving-kindness toward all useful birds and beasts.

The maple sugar makers have been happy this spring, as their sweet harvest has been more abundant than what had been anticipated.

Henry C. Blinn.

TRIBUTE to Eldress BETSEY SMITH.

By Nancy L. Rupe.

A MOTHER IN ISRAEL hath flown from our midst,
A star of effulgence and grace; [wore,
For over four score Christ's mantle she
Thus found in the kingdom a place.

Her peerless example and trials, untold,
Are found in the great Book of Life.
With charity crowned she ever was found
A pure, valliant soul in the strife.

When war did rage and darkness prevailed
She stood as a pillar of light;
She silenced the foe by love, at a blow,
Who sought our fair Zion to blight.

Horrid our feelings when soldiers rusht in
By hundreds, by fifties, by scores; [pride
She was our safe guide, our pilot and
We felt in her counsel secure.

We firmly united, an innocent band,
So helpless against this great foe,
But trusting in prayer, the angels were near
To seal our protection, we know.

[true
With such a brave Mother and comrades
We faced every danger; and when [store
The conflict was o'er, scant baskets and
The Lord soon replenisht again.

Sad recollection! Depart from our minds,
We're musing on themes more sublime,
Our Mother, our friend has past from our sphere,
No more shall we meet her in time.

Pray come from that mystical, fathomless realm
And tell us of dear kindred, there;
Do they talk, act and move,—Is hatred and love
The same as in this mundane sphere?

Pleasant Hill, Ky.

HUMILITY is the prop to be placed under one, to prevent him from being borne down by the weight of Worldly Honors, into the mire of Self-glory. Blessed is he who evermore uses this prop.

W. C. McGinnis.

BE content with the station God has assigned you, and do not wish to appear greater than you are.—*Martial.*

Deaths.

Alexander Milne, at Shakers, N. Y. March 1, 1897. Age 87 yrs. 8 mo.

Abram N. Kulp, at Pleasant Hill, Ky. March 28, 1897. Age 64 years.

He was brought to this Society by his parents, when a small child. He has for several years managed the farm and for more than two years been the business manager for the Center family. His death was the result of an accident, a fall from a horse. He never regained consciousness, but lived seven days in this condition. We are in deep sorrow at our loss.

J. W. S.

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Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for April has an article from personal observation on Herbert Spencer by J. A. Fowler. Among a long list of good things that is said of the great man is this. "Herbert Spencer has a grand head, and almost better still, he has been able to use it availably."

Phrenotypes No 10 by Prof. Drayton includes Hellen Keller, who "lost by a severe illness, all the senses but touch and was deemed therefore, fated to a life of helpless dependence," is now a college student. English Men and Women of Note, by J. A. Fowler, includes Mrs. Oliphant and Dr. Conan Doyle. The Organ of Conscience by Wm. Brown, J. P. The value of the article can only be obtained by a careful study.

Phrenographic Sketch of Eugene Lightle, by Prof. Sizer; Composing before or at the time of writing, by E. E. Beaton. "The ideas are interesting from a Phrenological point of view." Editor P. M.

Child Culture, by Prof. Sizer; of Children Precious and Promising. This as well as many of the other articles are beautifully illustrated and the whole book will be read with growing interest.

Fowler & Wells Co. 27 East 21st St. New York City, N. Y.

THE JOURNAL OF HYGEIO-THERAPY for March has;—Hygiene in Relation to Mental and Social Influences, by T. V. Gifford, M. D.; Women in the Profession, by Ella Young M. D.; Nerve Harmony, by B. F. Pratt, M. D.; Reply to a Vaccination Lecturer; Religious Conversion; Trance Condition; The La Grippe etc., etc. Publisht by Dr. T. V. Gifford & Co. Kokomo, Ind.

THE PULPIT. A magazine of sermons, for March has the Beatific Vision, by Rev. R. S. McArthur; The Attraction of Sacrifice, by Rev. A. B. Wilson.; Our Spiritual Foe, by Rev. C. T. Wilson; Fighting a Good Fight, by Rev. S. S. Kauffman; The Servant of God, by the Lord Bishop of Toronto; The Stone Wall Breaking Down, by Dr. Joseph Parker; THE PULPIT deals liberally with its Readers and presents the best life work of the several denominations. The truth that is to be found in these labors of love will help to make us free.

Pub. by G. Holzapfel, Cleona, Pa.

WORD AND WORKS for April makes its Forecast for the month with all the assurance of a well directed mind. There will be no anxious waiting this time as the Editor says, "a regular storm period is central on the 2nd day of the month, and that April will bring an unusual amount of rain and some violent Venus storms." If there is not, on that day, a regular blizzard in our town, we shall make arrangements to enquire of the man in the Moon. April is to bring us storms of rain and hail and thunder, but the Editor says.—"Let no one be foolishly alarmed, as though we predicted unknown calamity, but let all calmly watch and provide against nature's regular visitations."

The articles on Temperance have a leading value for the paper, and the writers are the manifested friends of humanity. In the Department of "The Word," are to be found some very pleasant and timely religious remarks that must have been written by thoughtful minds.

WORD AND WORKS Pub. Co. 2201 Locust St. St. Louis, Mo.

ART for April is a beautiful magazine for the Classroom, the Workshop and the Home. It is liberally illustrated and abounds in lessons of Instruction. This number opens with the 89th page and closes with the 115th. Read what the Publisher says, "As art is for all time its enjoyment, study and practice are not the privilege of any one class, but the heritage and birthright of all and it is the object of the proprietors of ART to give a first class practical art magazine so low-priced as to be within the means of every art student and art worker. Art Pub. Co., 411 Pearl St., New York.

HUMANITY for April has a nice Table of Contents and is as it says, "Fearless in Thought." Some articles have very unique illustrations. Publisht by David B. Page, Kansas City, Mo.

THE AMERICAN FABIAN is the name of an excellent paper for the education of the people for a higher order of society. Its Contributing Editors are distinguisht as writers and social reformers. Upon the labors of such, Believers are largely dependent for the ripening of grain for their own garners. Those who would keep in touch with the thought and work of society's true leaders will subscribe for this monthly journal; price per year 50cts. Address,— The Fabian Educational Company, 973 Lexington Ave., New York City, N. Y.

Ex-President Harrison, whose articles in *The Ladies' Home Journal* are creating such widespread interest, will write about "The Social Life of the President," in the April issue of that magazine. The ex-President will tell of the dinners, receptions etc., that are given by the Chief Executive, and detail the great social demands made upon him. He gives a peep into the White House dining room and silver closet, and notes the beauty of the service used for State dinners, which was bought at second hand. It is said that he also pays heed to the oft-repeated question, "How much of his salary can a President lay aside?"

The Book of Daniel in the Light of the Higher Criticism; by I. D. Steele.

The object of the author of this little pamphlet, aided by the timely Notes of Br. H. L. Hastings, is to prove that the Prophet Daniel and the Book of Daniel are just what they purport to be. True to the man, and true to his writings. Sometimes the Higher Criticism

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makes sad havoc with the prophets and apostles, and if they had it all their own way they would soon make the Bible smaller than a pocket testament. It is a good thing to see men zealously defending what they conscientiously believe to be right. One of the writers makes this remark, "Everything concerning the world's so-called sacred writings, is a proper subject for investigation. Their origin, authorship, date, claims, teachings and history, all must pass in review, and if we have been misled or mistaken in any of these particulars, we must revise our conclusions in the light of establisht facts." This is kind and considerate and the skeptical mind must so accept it. Publisht by H. L. Hastings, 47 Cornhill, Boston, Mass.

Some notable articles with the usual wealth of illustrations are given in the April number of FRANK LESLIE'S POPULAR MONTHLY. The most interesting paper, perhaps is that on "The Life-saving Service," in which Joanna R. Nicholls gives a graphic description of the gallant surfmen. It contains eighteen pictures of various wrecks, life-saving apparatus with groups of surfmen, portraits, etc. The article on "The Canadian Girl and her Brother," by Cora Stuart Wheeler, which is also richly illustrated, will interest not only those in the neighboring country, but the young ladies of the U. S. Mrs. Grace Hudson, the well known California painter, contributes a number of beautiful illustrations from her recent studies, and there is an article about her and her work in "The California Indian on Canvas," by Ninetta Eames. "Rutgers College" is well described by George Howard Cowie in the important series of papers on "American Universities and Colleges," and it is illustrated with portraits, views of the buildings and groups of students. Mercia Abbott Keith gives an entertaining account of a trip on the Mississippi from Memphis to New Orleans; Howard Paul, the clever *raconteur*, tells of a dinner with Artemus Ward; an old Mexican city, Chihuahua, is described by Edwardes Roberts; there are some good short stories, including a bicycle story; talk about plays, a young people's department, etc. Frank Leslie's Publishing House, New York.

THE IRISH PEASANT AND HIS PIG.

[*From The Outlook, April Magazine No.*]

The rents of these little farms were from two to six pounds. Each cottager grew a little field of oats, another of potatoes, another of grass and some raised patches of cabbages or turnips. These crops were grown mostly on the thin soiled, stony hillsides. If a man took a field in the meadow below, his neighbors thought he was too well off, and accused him of an inclination to put on airs and ape the aristocracy. Besides all this it added an extra pound to the rent. Most of the people kept two or three cows, several sheep and a few hens. In some cases they owned a pony or a goat, or a flock of geese. There were also two half-grown pigs that frequented the village lanes. They were sharp-nosed, long-legged creatures, nimble of foot, and apparently capable in their wanderings of picking up their own living. When at home they lived in their master's house which had but a single room and the pig-pen was in one corner. Aside from the pigs, the family was composed of a man and wife and three or four children. Their abode was windowless and light came in only through the two doors and possible chinks in the walls. Mud and refuse was almost universal about the doorways, and a "midden" (manure-heap) was always handy near the house front. A skeleton horse was feeding in a waste near the quarry; some old men their working days past were running themselves on the rocks; one or two old women were sitting or leaning on the walls near the cabin door, some idle, some knitting. In the oatfields the men were raping laboriously handful by handful with their sickles and the barefoot women followed behind to bind the sheaves. The women gleaned over the ground as they worked and picked up every straw.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. JUNE, 1897. No. 6.

Entered at the Post Office at East Canterbury, N, H., as Second-Class Matter.

HAVE JUSTICE.

By Henry C. Blinn.

WHAT a lesson in life! Its simplicity and its powers so in contrast. A fable and yet so true. Written to amuse for the moment, it stamps an indelible impression upon the heart. The fable says,—"A man on his daily mission through life carries two sacks. The one in front of him was a receptacle for the faults, or crooked ways of his neighbors, while the one upon his back was a deposit for his own faults."

How easy it was for him to see that directly in front, and how utterly impossible for him to see that which was behind him. It might have been much better for the man as well as for his neighbors if he had occasionally changed the position of the sacks, as this would have brought his own errors in sight and possibly have changed the whole course of his life.

It may be very true that our neighbors and even our dear friends may have faults that are not agreeable to our minds, and may sometimes seem almost startling, and then what? How about our own faults, our own darling, selfish, crooked ways? While the sins of our neighbors have been under a crucial examination we become astonisht to learn that some one has made a report of the course of our procedure.

A close observation of our own case might many times ameliorate the conditions so essentially, that instead of censure or unkindness, we might be induced to manifest the spirit of charity and then that of love. What says Jesus on this subject? "By this shall all men know that ye are my disciples, if ye have love one for another." Jesus is good authority for this form of

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righteousness. It is the seal of Christian discipleship and to secure this, there can be no place for malice.

Those who live in the elements of the world know quite well that its influences lead to hatred, wrath, strife and sedition, which are the destroyers of peace and happiness among men. On the other hand the elements of a Christian life are love, joy and peace, and those who are interested in the promotion of joy and peace among their neighbors, certainly would not care to magnify their faults, or place barriers in their line of progress.

A much better course of procedure would be to accept the doctrine inculcated in the first sermon that Jesus preacht. It is a marvel of brevity, but of just the right length to be of immense value in making a deep impression upon the mind. "Repent for the kingdom of heaven is at hand."

Those who repented were expected to change their minds. They then must walk in strait paths. As Christians, they must treat others as they would like to be treated. Nothing less than this was worthy of the name of a Christian. It was the work of a revival and men needed to have a change in their life work, for the kingdom of heaven was now at hand, and was to be establisht on the earth.

Here commenced a new life, and Jesus and his disciples began to pray, "Thy kingdom come." They were anxious to make this demanded change as essential to their present and future happiness. "Thy will be done on earth as it is done in heaven." People who enter into the spirit of this prayer become "new creatures," and instead of seeing so clearly and so fully the faults of their near neighbors, they soon find that these are vanishing and others stampt with their own signature have become the most conspicuous.

Those who are anxious for the coming of the kingdom of God, will make all due preparation for this wonderful event. The tabernacle of God will be placed among men, and God will dwell with them as with his sons and daughters. Is there not great necessity for a consecration of the life to God, for preparing the way of the Lord and making his paths straight?

Indeed, this spiritual work must eventually result in a new life and in a life where the foundations will be establisht in righteousness. It would be the building of a new city, where holiness will find a dwelling-place, and where the spirit of consecration will find an abiding home.

East Canterbury, N. H.

LOVE OF NATURE.

By Martha J. Anderson.

In love with nature, how my heart is sighing,
For woodland copse, or some sequestered dell,
Where simple beauty grandest art outvieing
Seems weaving there some calm enchanting spell.

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The soft dark earth from out her heaving bosom
Sends up the tender shoots of tree and fern,
And early, bude the sweet and lowly blossom,
Whose roots defied the winter cold and stern.

As spring awaked the latent seed-germs sleeping,
From dells where long a wealth has hidden lain,
So in my heart I find there is in keeping,
Some good to resurrect to life again.

My pulses throb in unison with nature!
Her Maker gave my being form and birth;
And life adapted to each living creature,
Links all in harmony with mother Earth.

And when the breath of southland comes upon us,
When Blue-birds warble and the Robins sing,
When gentle showers drop dewey freshness o'er us,
I hail with joy these harbingers of spring!

It is a festival of joy and gladness!
My heart would join Creation's rapturous lays,
Not keyed in minor tones of pensive sadness,
But rich and full the swelling songs of praise!

O hasten to the forest girded upland!
Where long the trees have rtood so grey and bare,
Which now seems vieing with the beauteous lowland,
To greet sweet spring in vestments bright and fair.

In yonder haunt—'tis nature's quaint seclusion—
The low Arbutus trails along the ground,
Blue Violsts and white, in rich profusion,
With tiny Hare-bells blooming may be found.

The Maple leaves ambrosial nectar's swelling;
The Pine and Fir in brighter robes appear;
The Ash, the Beech and Chestnut, all are telling,
That rosy June her wonted smile will wear.

The Shade tree first the vestal garment wearing
Stands like a spectre 'gainst the Oak and Bay,
Whose dark green leaves with virgin white comparing,
Cast sombre shadows o'er the woodland way.

The Black Birch tempts us with its twigs so tender,
For roots of Sassafras we search the ground,
The Sptuce and Hemlock healing juices rendet,
For Esculapian balsam there is found.

The noble Elm that graces yonder meadow,
And towers aloft beneath the sunny sky,
With spreading branches forms a grateful shadow,
For the contented flocks that graze near by.

Soon will the Ash with coral clusters bending,
Look like a queen in Orient array;

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The low Sumac with opening plumes ascending,
Skirts all the forest by the hedge and way.

The Poplars tall come forth in shining vesture,
And Popple leaves still tremble as of old,
For nature, true to every form and gesture,
Transcends no law as life and growth unfold.

Where Balm of Gilead fills the hillside clearing,
The mountain rises in its majesty,
And on its slopes between the rocks appearing,
The clustering Pinksters grow all wild and free.

The Willows wave with lithe and gentle motion,
Beside the streams that flow from wooded hills,
And fragrant as the flower extracted lotion,
The air with perfume from their censers fills.

The Squirrels pace the outstretched Walnut branches,
Their storehouse in its trunk is now quite bare,
Instinctively they cast their wistful glances,
As though a future feast was growing there.

The flocking Crows their former nooks discover,
And in discordant cawing seem to vie,
As hither—now the wintry storms are over—
To tree-top tall to build their nests they hie.

How beautiful the Lichen and the Mosses!
Which ornament each ancient tree and stone,
This network fine, Time's hand with care embosses,
By mystic art as yet to man unknown.

Just place them under microscopic glasses,
And you will see in miniature portrayed,
The woodland, glen, and field of emerald grasses,
With curious forms that grow in damp and shade.

The orchard dons its garland fair and youthful;
In wealth of floral beauty lavished here,
Behold the blush of promise—proving truthful—
'Twill crown the golden harvest of the year.

I love the flowery vales and dimpling meadows,
The pebbly brooks and fields of waving grain,
The changing colors of the light and shadows,
That play with zephyrs o'er the hill and plain.

Oh God is good! His loving care bestowing
On honest labor of the tiller's hand;
He that goes forth the seed of Spring-time sowing,
Shall reap a blessing from the fruitful land.

Mt. Lebanon, N. Y.

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ERECTION OF THE SQUARE HOUSE, NO. 2.

By Eunice Bathrick.

MOTHER ANN and those who came with her from Niskeyuna, now Watervliet, arrived at Harvard in the latter part of June, 1781. They soon came to the "Square House," but were coldly received by the followers of Ireland, in consequence of having been disappointed in their former leader. They said they did not want to be deceived again by a people, whom they had heard held corresponding doctrines to those advanced by Ireland.

Before the setting of the sun, Mother and the Elders had gained their love and were made welcome, and ever after found a home and firm supporters in that place while they remained on earth. The house and farm were deeded to Shadrach Ireland and he kept it without conveyance to any one, but as most of the doners or contributors embraced the gospel, no trouble was experienced on this account, till David Hoar made known to Shadrach's lawful heirs the state of the case. The heirs accordingly came and made their demands, putting Mother and the Elders to much trouble, from which they could not get free except by paying a large sum of money.

Mother Ann wishing to retain the right of the place paid as her share $144. (one hundred and forty-four dollars.) The other Believers united by their contributions and secured the residence. Some thirty other Brethren and Sisters made contributions to the fund.

It appears that the testimony brought forward by Ireland, and manifested by his disciples to the world had served to arouse a spirit of bitterness against it so that when Mother Ann came forth with a greater light and testimony against sin the spirit of bitterness was prepared to oppose it to its fullest extent. While the preceeding work had prepared a people for the gospel who received it with gladness, it had also prepared others to oppose the same testimony, and rather than be annoyed by a testimony which condemned them for their sins it is no wonder that there should be formed a combined force to drive the subjects from the town of Harvard.

It appears that these people were prepared to persecute and were one generation older in bitterness than were to be found in any other place where the gospel was planted. By their united exertions they desired, if possible, to overthrow the work of God.

The Square House was raised in August, 1769, in the night, and in so quiet a manner that not even their children knew it at the time of its erection. Jemima Blanchard, an adopted daughter of Isaac Willard, who was then living in his family, said she frequently carried refreshments to the workmen, but some one always met her when half way there, so that she never saw them at work but once. Jemima was then about twelve years of age.

The principal builders and proprietors were David Hoar, Isaac Willard,

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Abel Jewett, sen., Zacheus Stevens and Malabar Bean. Several others made small contributions, but the above named persons resided in Harvard and its vicinity. Everything in relation to Ireland was conducted with the greatest secrecy. His followers seldom used his name before each other, but called him "The Man."

Abigail Lougee, Shadrach's spiritual companion, was still living at the Square House when Mother Ann arrived. Mother manifested a very tender care for Abigail, who died before Mother Ann left Harvard. The money paid to Shadrach's heirs for the Square House and farm was added to their other property and laid out in building a large and spacious house, which was not long afterward burned to the ground.

The Square House was not finisht, until done by Believers after Mother Ann's arrival. The South west chamber has pannel work in it now which was done by Shadrach Ireland. The present stair-railing and posts are supposed to be his work. The deed of the house and farm was given to Shadrach in confidence, to be held as a united and consecrated property for the use of those who consecrated it, and for their security in the faith which they had espoused; but for lack of such specification in the deed, they lost it.

The following are the names of the persons who paid toward the purchase of the Square House and farm;—

Mother Ann Lee.	$144.19.
Jonathan Clark.	2.00.
Amasa Turner.	10.00
Phinehas Ames.	9.00.
Zacheus Stevens.	18.89.
Aaron Williams.	5.56.
Hena Robbins.	2.00.
Ruth Robbins.	2.25.
Sarah Robbins, sen.	1.00.
Jonathan Wetherbee.	20.00.
David Melvin.	2.50.
Hannah Wait.	11.19.
Susannah Willard.	8.83.
Jonathan Wood.	11.00.
Peter Ayers, John Spires.	31.11.
Sarah Whittemore.	5.23.
Benjamin Ellis.	2.25.
Robert Cunningham.	1.98.
Elizur Goodrich.	4.67.
Daniel Rathburn.	6.67.
Asa Bacon.	1.11.
Jonathan Kinney.	2.00.

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Ethan Philips.	$41.97.
Ivory Wilds.	4.94.
Jonathan Slosson.	1.00.
Daniel Clark.	1.00.
Joseph Jewett.	1.67.
Samuel Whittemore.	15.67.
Amos Hammond & others, a part in cattle.	165.86.
Tabitha Green.	19.58.
Total	$536.74.

In the year 1805 the Square House was repaired, re-shingled and clapboarded; the porch on the north side taken away and a new one built. In 1835 the roof was altered and slated, the chimneys taken down and rebuilt, and considerable work done inside the house. The building, however, still retains its former name, "Square House."

Harvard, Mass.

A REVIEW.

By George Baxter.

AFTER giving according to our profession, our undivided interest to the maintenance of our Communal Home, our motto, "All for Each and Each for All," made practical by word and deed, and bringing the same united consecrated spirit into the house of worship, we can not fail to attract pure and heavenly ministrations, which like the morning dew upon the thirsty plant, invigorates our spiritual aspirations, teaching us to endure patiently, the little annoyances incident to life, creating an earnest desire for a love that is higher, broader and purer than is found in the things of earth.

If as individuals we fall below our standard, are false to our colors, then the fault is ours and should never be laid at the door of the Shaker Church. Our honored parents suffered too deeply, workt too incessantly and prayed too earnestly for the continued prosperity of their united efforts in establishing gospel principles in consecrated homes to admit of anything but that of the highest regard. They entertained great hope for the future and it is not for us to say that they were mistaken.

If Shakerism is yet in its infancy and some of us believe it is, we have nothing to fear. We may rejoice at the progress already made. Nothing should prohibit us from proclaiming the truths revealed to us, remembering it is our duty to sow beside all waters, and in trusting faith and confidence leaving it to a higher power to bring in the returns. The words of the Revelator, "Whosoever will, let him come and partake of the waters of life freely," applies to the members of our Church.

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There may be no compulsion in the gospel of Christ. Brethren and Sisters who claim a relationship are justly entitled by virtue of their uprightness, honesty and fidelity to the best that heart and hand could offer. I would say to every young person, Beware of the sin of ingratitude. It is well to bear in mind that we are indebted to an older class of Brethren and Sisters for many of the spiritual and temporal blessings which we now enjoy, while many of those have past beyond our mortal vision. Let us remember that the spiritual and temporal inheritance placed in our keeping is not to be used for any selfish purpose.

In Christ's kingdom there are no rich, no poor, no high and no low. In that perfected kingdom the golden rule which is the outcome of the pure, unselfish love by which the disciples of Christ are known, will be in active operation. The doing by others as we would wish to be done by will settle all difficulties between capital and labor in that kingdom ruled by the Prince of Peace. It will be impossible for strife and contention to exist, and it is our duty as Christians to be cultivating in our own hearts the elements which constitute the kingdom of heaven.

We may feel as we often do that our lives are obscure and that other Christian workers are coming to the front, and leaving us in the rear so far as the evangelization of the world is concerned, yet the youngest child in our midst is being taught the very principles which will be prominent factors in this work of redemption and the angel voices are already crying to us,—

Zion be no longer dumb, Let thy sons declare
What thy wondrous love hath done, What thy daughters share.
Of the sacrifices tell, Which the work requires;
Of the light, the truth and love, Which the cross inspires.

Enfield, N. H.

DARKEST BEFORE THE DAWN.

By Ada S. Cummings.

O MY soul, why need you falter, tho the waiting seemeth long?
Know you not the hour is darkest, just before the morning's dawn?
What tho clouds are gathering round you,—clouds that speak of heavy storm
It may be that they will vanish with the coming of the dawn.

Yonder, in the dark horizon, even now there may appear,
Glimmering through the lingering shadows, light that will your spirit cheer.
Then, my soul, why need you murmur tho your pathway is not bright,
For perhaps the sun is shining just behind the shades of night.

Lo! the clouds are upward lifting and behold the sun shines through,
Filling all the earth with gladness, ushering in a day that's new.
And, indeed, the silver lining streaming through the mists afar,
Make the clouds that once seemed darkest, glisten as a glowing star.

Then, my soul, faint not, nor falter, tho the waiting time be long,
But remember, 'tis the darkest just before the morning's dawn.

Sabbathday Lake, Me.

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THE MANIFESTO.

JUNE, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

April.

	Thermometer.	Rain.	Snow.
1896.	48.	1 in.	4 in.
1897.	45.77	3.5 "	0 "

Highest Temp. during this mo. 80. above 0.
Lowest " " " " 16 " "
Number of rainy days " " 9
" " clear " " " 11
" " cloudy " " " 10

May, 1897.

IT being customary to use our Periodical for recording notes of the weal and woe of our various organizations, I take the liberty to present a picture in brief of how things move in and around our domicile.

It is the vernal season of the year, when "Vernal flowers are preparatives to Autumnal fruits." It being seed time we are busy in making preparation, by plowing and sowing, for the future harvest. The earth is attired:—

"By the soft season, when descending showers
Call forth the greens, and wake the rising flowers."

If old Tyrant Frost is firmly kept in check and martingal, the indices point to a fruitful season.

Sr. Amelia Calver having taken a trip to the United State's Capitol City and vicinity and having surveyed the works of art and monuments of wealth returned to her mountain home April 30.

Some others have made an eternal visit to the New Jerusalem, the City of Heavenly Light. May 2nd, Sabbath afternoon, a company from the Mount went to Hancock to attend the funeral of Eldress Lois Wentworth. This afternoon we are summoned to attend the funeral of Sister Olive Chapel of the South family.

"On Earth we have no abiding place
But tost as billows beat."

My wandering thought sometimes runs against a query, that may not, at present, admit of a definite solution.—Example: Is the earth plane a nursery for producing intelligent individualities to people the spirit spheres? Were there individualized spirits without first being developt in the matrix of materiality? If so, why were not all created spirits at first, uninfected by materiality? Why?

Calvin G. Reed

North Family.

May, 1897.

YESTERDAY there past through our peaceful village, seven teams heavily loaded with gun-powder; whither bound we are not yet informed. We hope it may not be for human destruction, but the thought gives us a shudder while the news of war and rumors of greater war are daily reaching us.

Greatly in contrast is this to the sights and sounds which greet eye and ear at the present moment. The strife may not be less—but how different in motive and effect. The "shouldering arms" with lumber and garden implements by the Brethren, with equipments for housecleaning and window painting by the Sisters, while the wondrous miracle of spring unrolls as

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a beautiful vision to the inner as to the outer perceptions when we read what it symbolizes in the life of humanity.

Surely as the gushing life of spring and the golden wealth of harvests are wrapt in the cold bosom of winter, so during the long period of seeming spiritual inertia which has brooded over the world, vital forces have been concentrating that ere long will find expression in a more enlightened and advanced people than have ever before been the subjects of a deep spiritual revival.

Let us who have years and responsibility before us renew our faith in God, in the potency of justice and in its fuller meaning—*Love*, and whatever the present seeming advantages, bear always in mind that no blessing to the individual or community can ever accrue through a compromise of righteous principles. Many before us and with us have set noble examples while some have mist the mark. We are debtors to the wise and to the unwise.

By kindness of Editor in sending copies we are glad to know that "History of the Shakers" has been put in pamphlet form entitled "A Christian Community." We think it the most agreeably written and, for its length, the most comprehensive of any sketch which has yet been issued. In appearance and worth it is a twin to "Advent of the Christ in Man and Woman," by the same author. The latter is equally graceful, clear and well-adapted for present circulation among refined and intelligent people. Blessings to all who are spreading the light.

Catherine Allen.

West Pittsfield, Mass.

May, 1897.

As I tried to recall some item of news by which I might interest the members of the Home Circle, and finding none, Susan Coolidge's beautiful poem came to my mind so appropriately that I "pass it on" for the benefit of others.

"A commonplace life we say and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings,
But dark were the world and sad our lot,
If the flowers should fail and the sun shine not,—
And God, who studies each separate soul,
Of our commonplace lives makes His beautiful whole."

Daily duties, enobled by Christlike motives may, like the diamond, be transformed from stones in the pathway to bright jewels in a crown.

Housecleaning has been the chief industry during the past few weeks, and the "Little drops of water, and little grains of sand," have found a more practical use than "making mighty oceans" or "forming beauteous lands."

Nature's artist is busily at work adorning the hills and valleys about our home. The sweet Trailing Arbutus, which in part recompenses for the long cold winter, has brightened us with its star-like blossoms, and the friendly wild flowers, respond in answer to the "Roll-call," of the sun. The birds are daily holding long sessions of a Congress for the purpose of discusssing summer residences of safety and comfort.

Among other welcome spring arrivals was that of Eldress Miriam Offord who alighted at our home and spent a short time with us, but she "spread her wings for flight" and disappeared, ere we had but heard the flutter of her wings. Elder George Clark also spent a few hours with us.

We are at present enjoying the presence of our loved Ministry. We would chain the feet of Father Time if by so doing we might hinder his flig ht, and thus make their stay with us lo nger, but he is a swift traveler, and each day disappears with "King Sol" in his journey beyond our mountains in the west, before we can capture him.

Eldress Lois, of East family, left us, the last day of April for a home in the Sum-

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SHAKER VILLAGE, ENFIELD, CONN.

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mer Land, where we are told the beauties of summer are never interrupted by the cold winter.

Her friends, including some from Mt. Lebanon, met to say farewell, only for a time, however, for we wish to join her in that heavenly home, at some future time.

Fidella Estabrook.

Shakers, N. Y.

May, 1897.

ACTION is the watchword at present in the agricultural and horticultural domain. The tillers of the soil are preparing it for the reception of the good seed and will anxiously watch its growth and defend it against its many foes in the shape of weeds and injurious insects. We hope that the harvest will be one that will gladden their hearts.

That nature abhors a vacuum is proven by the fact that whatever the preparations may be for sowing the good seed if it is not placed in the ground where it can receive warmth and moisture to cause its latent powers to come forth into a more advanct life, its place will be filled by he tares which will be a hindrance to its development.

The harmony that exists in the forces that are denominated the material and the spiritual is such that the line can not be drawn which is to decide where one ends and the other begins. In both there are the seasons of seed-time and harvest, and also the silent winter of rest waiting for the resurrection of the spring-time. May not the present be that season in which our spiritual forces are being strengthened for the coming compaign?

The prospect at present is looking favorable for all kinds of fruit. We would just whisper to our good Editor that we planted some melon seeds a few days ago and will guard their growth very carefully, hoping the Editor will make his appearance when they are ripe.

Hamilton DeGraw.

Enfield, N. H.

May, 1897.

ON May 5th, our Society met with an irreparable loss in the demise of Sister Julia Russell. The departure of so valuable a member is only consolable in the sweet anticipation of our future meeting when we exchange the germ of materiality for a spiritual robe of immortality.

Living justly and purely, life becomes glorified in Christ. Should grief assail, if out of the waters of tribulation we pass upon the golden sands of moral solidity, we shall receive from the spiritual censor of God's love, soul strength and consolation.

Difficulties insurmountable? "Where there is a will there is a way;" and in the wilderness of human imperfection, the ax of industry in the hands of earnest heartedness only hews off all unprofitable branches that disfigure the tree of life; whereas the jump rope of pleasurable ease never rids of that which defileth.

Thus in the life of Christ, and with the knowledge of right and wrong which experience gives, no one has an excuse to walk blindly from the way which requires willing service for the good of home and humanity, that tones life to the key of harmony with Christ and enables one to read the notes of Christian service in every law of righteousness, prompting the strife to "go and sin no more."

Sister Fanny Fallon has opened the summer term of school with twenty-two pupils.

Our maple harvest was very short, consequently the yield was less than that of last year, yet one hundred and ninety-five gallons of syrup were made.

Our kitchen garden, under the fostering care of Brother Fred Houndslow, gives promise of a satisfactory yield of good things. While busy hands are active in caring for the temporal needs of our Society, may our lives yield but those fruits which bless Zion and fashion us after the Christ life.

George H. Baxter.

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Sabbathday Lake, Me.

May, 1897.

MAY comes in quite cold, with frequent frosts. On the 6th inst. we had a thunder shower accompanied by hail which fell in solid globules. During the past week we have set out two thousand strawberry plants which are in a fair way to yield a good crop another year.

Notwithstanding the low price of apples we have taken courage and are setting out two hundred apple trees. Elder William Dumont has planted chestnut trees for each of the children and if they grow into big trees, how happy they will feel by and by. The young Brethren are setting out raspberry bushes and caring for tomato, celery and cabbage plants and at this time the green-house is much crowded and the many blooming plants make it quite an attractive place. We have nearly three hundred potted plants for sale besides many dozen boxes of flower seedlings. Our usual amount of sweet pea seed is already in the ground and before long we shall be making the beautiful flowers into bouquets.

How much we should enjoy attending the Union Feast with the North family at Lebanon, but we too must not "hope for the impossible."

Not long since our boys had a picnic dinner which they took to the Lake, where they spent the day in fishing. All day—in a boat—first in one place then in another they fished and not a fish did they catch!

Ada S. Cummings.

Narcoossee, Fla.

May, 1897.

BELOVED EDITOR;—We have just received a beautiful letter from Elder Abraham Perkins requesting a few items from us, as to our present standing.

It is now over two years since the first two pioneer Brethren came to this place, and just two years since the Sisters came. Looking back over that time and comparing notes with the present we must say we have been greatly prospered and blest beyond expectation. We have about eight acres of land cleared and in good order for cultivation, two and one half acres to sweet potatoes, two acres to Irish potatoes and the remainder to orchard and garden and one fourth of an acre to pine apples of which we shall receive about seven hundred apples from our first planting. To our main building which is 20x30 feet two lofts and attic high has been added another small building 15x10 two lofts high.

As to farming we have done but very little in the original line tho we are now keeping one hundred eighty head of cattle hoping to receive enough to compensate for expense and be able to do more farming. We are now growing one third of an acre of Cassava root which is destined to be in the future the main crop for feeding stock. The only stock which needs feeding are the horses and milch cows. The main herd roam at large on the ranch and is driven up at night for cow penning.

At 9:30 a. m. we have a general meeting every Sunday. Our friends from Order No. 2 are regular attendants this gives us a chance to compare faith with them. They are an open hearted, true and loving people, holding strongly to the principle that all difficulties will finally be settled by the spirit of love. We are resting in hope. If God has intended the building of a city here to his name and honor, we that labor will not labor in vain.

Andrew Barrett.

In Loving Remembrance of Sister OLIVE CHAPEL.

By Sarah A. Collins.

"*She hath done what she could.*"—*Mark*, xiv., 8.

"She hath done what she could"
With willing hands and true,
In service ever faithful
Where duty called her too.
Now rest our Spirit Sister
A rest from toil you claim

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We grieve at your departure
But our loss to you is gain.
You're only homeward going,
With dearest friends to dwell
In mansions of bright glory
Where all with you is well.
Ah! only homeward going!
Beautiful change is this;
From earthly shades and shadows
To a life of perfect bliss.
A trusting, brave disciple
Of truth, has markt each deed
A record free from blemish
The angels gladly read.
You're only homeward going;
Still you will bless and love
And waft to us kind greetings
From your happy home above.
You're only homeward going
Not far, but ever near
Shall be your presence, Sister
To guide and give us cheer.
You're only homeward going
Away from earth's rude care
Away from pain and sorrow
Mid peaceful joys to share.
You're home at last kind Sister
Where no more death can come
Where angels chant sweet music
Of Rest, your work is done.

Mt. Lebanon, N. Y.

In Memory of our Sister
JULIA RUSSELL.

By Sadie Y. Webber.

WHEN the angel, Death, entered the home of the great poet Longfellow, separating him from a dearly loved friend, he fashioned his grief in these beautiful lines,—

"Good-night Good-night, as we so oft have said
Beneath this roof at midnight, in the days
That are no more, and shall no more return.
Thou hast but taken up thy lamp and gone to bed;
I stay a little longer, as one stays
To cover up the embers that still burn."

Dearest Sister, thus, we bid thee, a kind "Good-night." There are embers still burning which we must cover, before we retire, and tho the hours may often seem long, we will work with hope, and trust that a glorious, eternal morning will break for each of us, when we shall meet thee in spirit life, never to part.

Thy call was sudden, but it reminds us that "We are but tenants in the Lord's house, we must assure ourselves of this, for shortly the great Landlord may give us notice that our lease has expired." Wise indeed, are they who live in constant preparation, and can meet this call with a justified conscience and answer, "Lord, thou deliveredst unto me five talents, behold I have gained beside them five talents more."

Our departed Sister needs no eulogy of words to portray her character, her example of daily consecration speaks for itself and we know her to-day, as an earnest, devoted spirit. Not alone have her hands toiled for temporal interests, even to the last moments of consciousness, her consecrations for the upbuilding of a religious home, have been manifest to all. While her life was molded by Godly principles, she earnestly exhorted others to the same care. We shall miss her voice which has so constantly joined in the service of God, but we pray that her ministration will remain to bless the labors of her companions.

From the young, especially she receives a tribute of deep gratitude; many times have they realized her Christian charity, and none can say they ever failed in duty through her influence. We realize all too deeply that the home-circle has been broken and a gem of worth has been snatched away. We mourn thy absence dear Sister as we would the loss of a beautiful treasure at the zenith of its usefulness; the bereavement is too great. In our grief we turn to our Heavenly Father who knoweth the depth of every mystery, and give thy life into His keeping while we pray for guidance to fashion our own after the pattern of Christ.

Rest in peace; already thou hast heard the summons, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Thy works merit this, and as a

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flower in Paradise we leave thee till we, through good works, are permitted to swell the ranks of the redeemed.

Enfield, N. H.

In Memory of ROBERT CLARK.

By Marian Johnson.

WEARY and worn with life's journey,
With its sun sinking low in the west;
A pilgrim has lain down his burden,
And peacefully past to his rest.

Like a sheaf of grain fully ripened,
Garnered safe from all mildew and blight,
In our Savior's beautiful mansions
Thou hast entered those portals, so bright.

Our Father gives sleep to his loved ones
When life's fitful fever is o'er;
And resting secure on his promise,
They rise to that immortal shore.

"With the golden bowl broken at the fount
And the silver cord loosened for flight,"
O rest from thy toil, weary traveler,
Leave behind all the shadows of night.

The radiant morn breaketh o'er thee,
Of that land that is fairer than day,
Where no sickness, no sorrow can enter.
And old things are all past away.

The throng of the loved gone before thee,
Awaits thee o'er death's rolling tide,
And their blissful songs greet thy coming
As thy barque nears the heavenly side.

Canterbury, N. H.

In Memory of our Beloved Elder, CLINTON BRAINARD.

By Alma J. Shattuck.

AGAIN the veil is lifted,
Another gone from view;
A kind and loving Father,—
A brother, good and true.
The chain of love is broken,
A soul refined and tried
By fires of the gospel,
Has past from our side.
We bow our heads in silence
And say, "Thy will be done."

Go rest in peace, dear Brother,
Thou good and faithful one,
A crown of peace rests o'er thee,
That thy honest works have won
For thee a crown of beauty
And welcome sound "well done."
We miss thee, yea, our Brother,
For thee we look in vain;
Our hearts are filled with sorrow,
Thy absence gives us pain.
We loved thee and we prized thee
Thy form we do not see;
With aching hearts we ponder
O'er life's great mystery.
Tho wearied with earth's troubles
And toil-worn were thy feet,
From thee no murmur uttered,
No doubt and no retreat.
Thy true and good example,
Thy virtue—self-control,
A monument of goodness
Erected in each soul.
And when the veil is lifted
For us, to enter there,
We hope to meet thee brother,
And with the ransomed share.

Mt. Lebanon, N. Y.

Sanitary.

PURIFYING A ROOM'S AIR.

THE air of a room may be purified in two hours by setting inside of it a wide-mouthed pitcher filled with pure cold water. In three hours at most it will have absorbed all the respired gases in the room, leaving the air purer by that much, but the water will be too filthy to use, if one but knew and see what it has taken in. It is estimated that a common pail-full of ice cold water will absorb in six hours one quart of carbonic acid, and several pints of ammonia from the air. For the purpose of purifying the air the water is all right, but do not use it to wash in or to drink. For those purposes use fresh water just drawn, or use from vessels that are already covered either by metal or china or by several folds of cloth, like a

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clean towel. Care in the use of drinking water would avert many calamities as typhoid and other malarial fever.—*Washington Star.*

THE CARE OF CHILDREN'S TEETH.

THE care of the teeth can not be begun too early. If a child loses those of the first set prematurely the jaw contracts, there being nothing to prevent it from so doing; the second teeth have not space to stand properly and are crowded. Particles of food lodging between the teeth cause them to decay early. It is a wise precaution to teach a child to pass a thread of silk or dental floss between the teeth after eating, as well as to brush them regularly. Salt and water is a good antiseptic, and answers for a dentifrice as many more elaborate and more expensive preparations.—*Ladies' Home Journal.*

IT is estimated that 22 acres of land are necessary to sustain one man on fresh meat. The same space of land, we are told, if devoted to wheat culture would feed 42 people; if to oats 88: potatoes Indian corn and rice, 176, and if to the plantian or bread-tree over 6000 people.

[What a sad commentary on the use of meat for food.—D. C Brainard.]

[Contributed by Amelia Tait.]

"OF all negatively disagreeable qualities, indifference is the most trying, for the victim of its cool disregard is not only hurt by it, but futhermore is made to realize his own nothingness in a way which not even true humility accepts willingly. Our own trials and pleasures are so interesting to ourselves that we can not quite understand why they are of such small consequence to others, and then we make the fatal mistake of letting them obscure our perception of what we in our turn owe.

There are, it is true, many selfish, self-indulgent natures to which the blessing of giving is quite unknown but which demand an inordinate share of attention. We all know them, and after a while we avoid paying the heavy taxes which intercourse with such people so heavily imposes. But it is not of them and their boundless egotism that we are speaking, but of our obligation to the dear every day and all day friends whom we love, but whom we sometimes forget to cherish. We must not be too busy to say a kind word of sympathy when little pleasures or little trials come, for if we can not help in any other way, our readiness to feel with them is welcome and appreciated."—*Selected.*

Deaths.

William H. Bussell at Shakers, N. Y. April 8, 1897. Age 87 yrs. and 4 mo.

Br. William had been a member of the Community more than thirty years, and as a teacher had few equals. He was a Professor of languages before uniting with the Believers. H. DeG.

Robert Clark, at East Canterbury, N. H. April 29, 1897. Age 80 years 10 mo. and 24 days.

Olive Chapel, at Mt, Lebanon, N. Y. May 2, 1897. Age 52 years 6 mo. and 17 days.

She has always been good, true, upright and faithful. S. A. C.

Julia A. Russell, at Enfield, N. H. May 5, 1897. Age 58 years 3 mo. and 4 days.

She has been with the Community since a child, an active Christian woman, and a dearly loved sister. R. C.

Elder D. Clinton Brainard at Mt. Lebanon, N. Y. May 10, 1897. Age 69 years, 1 mo. and 12 days.

Came into the Community at the age of two years. E. P.

Lydia Elliott, at Enfield, N. H. May 19, 1897. Age 82 years, 8 mo. and 19 days.

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Books & Papers.

THE JOURNAL OF HYGEIO-THERAPY for April has Chapter xi., of the Science of Life by T. V. Gifford, M. D. This chapter treats of the Disposition of the Dead. That it is of vital importance to those who "still live," will become an assured fact to those who study the subject carefully. The Preparation of Food, by Susan E. Collier, M. D. This is also a valuable article for those who are interested in the present or in a future life. Germs, Animal and Vegetable; Typhoid Fever and How to Treat it, by Ella Young, M. D.; Nerve Harmony, by B. F. Pratt, M. D.; Anti Vaccination, etc. etc.

Dr. T. V. Gifford & Co. Kokomo, Ind.

WAS MOSES MISTAKEN? This is the title of a nicely illustrated pamphlet from H. L. Hastings of Boston, Mass. Someone has taken the liberty, either carelessly or willfully to make the statement, Moses was Mistaken, and things were not as he stated them to be in the Biblical History. Br. Hastings becomes an advocate for Moses and in this little pamphlet proves to his own satisfaction that Moses was right and that Sacred and Profane History are able and truthful witnesses of the correctness of all that he said and did. Read what Br. Hastings says on the subject and then if you are not fully persuaded to walk with Moses, you can make farther investigations.

H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for May has President McKinley and his Cabinet, by Nelson Sizer. Very nice illustrations of all the officers accompany the article. Phrenotypes and Side Views by H. S. Drayton, M. D. includes Paul Verlaine, the unfortunate French Poet. Gen. Grant's Memorial, by Nelson Sizer; English Men and Women of Note, by D. G. Elliott; Burns and Scott, compared by L. F. Piercy; The American Home Culture Society, by J. A. Trope; Physical Culture Exercises; Children Precious and Promising; etc. etc. Many of these articles are beautifully illustrated, and will be appreciated by careful readers. The group of 250 children will not only interest the artist, but all who are so fortunate as to have the illustration in possession.

Fowler & Wells Co. 27 East 21st St. New York.

The Rev. Irl R. Hicks Almanac for 1897 is well worthy of a careful perusal. It contains an abundance of profitable and interesting subjects, that must do good to those who read to become intelligent. Storm Diagrams and Forecasts are arranged for every month in the year. A Star Map also represents the heavens every month which will make the Almanac doubly interesting to those who wish to "seek him that maketh the seven stars and Orion and turneth the shadow of death into the morning."

WORD AND WORKS Pub. Co. St. Louis, Mo.

FIGS OR PIGS? This is a pamphlet on Vegetarian Philosophy, by James M. Allen. The Author in his preface says,—"The food of human beings, except infants, should be derived directly and wholly from the Plant Kingdom. No food should be used which necessitates slaughter." He then proceeds to tell the reason why and the why must be ascertained by reading his book which is very interesting as it includes testimonies from many deep thinking minds. The tenacity of habit, rather than careful reason, holds many to the system of eating slaughtered animals. It becomes a matter of education from early childhood and is not easily laid aside.

Publisht at 233 Commercial St. Springfield, Mo.

Few people know that John Wesley was ever in America. Few know that it was he, and not Robert Raikes, who establisht the first Sunday-school in the world. It was John Wesley who preacht the first Methodist sermon delivered in the United States. In *The Ladies' Home Journal* for June Rev. W. J. Scott will tell in the "Great Personal Events" series the story of "When John Wesley preacht in Georgia," which is said to be one of the most interesting narratives in this most successful series.

HUMANITY for May tells how a pious Millionaire does business; Love for Fellow Man; The Illustrated, poetical pages are of the two souls made of the Self Same Clay. Send for it.

Kansas City, Mo.

WORD AND WORKS for May has a chapter on "May Star Study" and the Chapter becomes very interesting as it informs its readers so carefully and so clearly how to make a nice map of the stars and how to study the map so that anyone can read the stars for themselves Everyone will want to see the "Great Dipper" which has a liberal sized bowl and a nice long handle. The whole of it is made of beautifully bright stars. The people who live on or in those stars can boast of having the largest Dipper that is in the heavens.

The passengers for this month have a very interesting page. In their "Chats" they tell some wonderful stories; and these are illustrative of a great many subjects.

WORD AND WORKS Co. 2201 Locust St. St. Louis, Mo.

A Volley of Grape Shot. This is No. 46 of The Anti-Infidel Library, by the Editor of the Christian. The little book has several illustrations but the first one is special in its lesson of kindness. There is not the least suggestion of "Grape Shot" and indeed should not be.

This pamphlet of some 28 pages contains several short, interesting articles, well calculated to awaken thought on these special subjects. In the contents may be found, Playing with Gunpowder; It makes things Safe; The Price of a Man; Priests and Bakers; The Earl and the Cannibal, etc. etc.

H. L. Hastings, 47 Cornhill, Boston, Mass.

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"Homes in Greece" is the title of the leading article in FRANK LESLIE'S POPULAR MONTHLY for June. It is written by George Donaldson, Ph. D. and there are more than a dozen illustrations, including a full page group of portraits of the royal family of Greece. In conjunction with this article and of equal timeliness, is one entitled "Crete and its Vicissitudes," by Anna W. Young. "A Day with the Trout," by Henry E. Haydock, is another paper appropriate to the season, and both the text and the pictures make one long for such an outing as the author describes. The eighth paper in the excellent series of articles on "American Universities and Colleges" treats of Williams College, and is by the Rev. Dr. Eben Burt Parsons the popular Secretary of that institution. It contains twenty-seven illustrations, among which are several groups of students. There are many other good things in this number; a profusely illustrated description of a visit to Cairo; "Locomotion in India," by Florence Fenn Forman; "Fox-Tossing," by Ernest Ingersoll; a graphic and beautifully pictured description of the City of Baltimore, by Charles Thomas Logan; an installment of Frederick R. Burton's new serial; several clever short stories; a description of some new plays, an interesting department for young people. etc.—*Frank Leslie's Publishing House, New York.*

The May Magazine Number of THE OUTLOOK has half a dozen illustrated articles, and a great variety of other reading matter. Mr. Justin McCarthy's Story of Gladstone's Life deals largely with Gladstone's visit to Greece in 1858 and much of it is pertinent to the present international situation. Charles Wagner, the famous author of "Youth," writes of Paris in the Higher Life of European Cities; the accompanying pictures are many and fine. Mrs. Arthur M. Dodge tells of the Development of the Day Nursery Idea; Mr. Charles H. Crandall in A Quest of Gray Shingles, writes pleasingly of quaint houses, and several of these houses are here pictured. In lighter literature a strong story by Octave Thanet, some dialect poems by Paul Dunbar, the negro poet, and an appreciative article upon Henry van Dyke and his work, are prominent features. [$3 a year. THE OUTLOOK COMPANY 13 Astor Place, New York.]

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SHAKERS

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. JULY, 1897. No. 7.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE VALUE OF A NAME.

By Elder Henry C. Blinn.

IS there any value in a name aside from the work which the name has wrought out? As a religious body we have given ourselves a name and we have thought that it represented an order of religious life. Others have seen fit to give us another name which they thought would designate us better than the one already in use.

It seems that it is the good or ill fortune of many religious denominations to be provided with a name, not of their own forming; but its value to the Society depends very much upon the influence it produces in their own home and also among the children of this world from whence it came. Some of these names at first were given in derision, and upon which the Merry Andrews have played to please their silly listeners, but subsequently these same names became the honorable and honored sign of Society, which like the Sun of Righteousness arose with healing in his wings.

The Primitive Church was not permitted to enjoy the simple name "Disciples of Jesus," but were soon laughed at as "Nazarenes," or men who had taken a set of vows that kept them, more or less out of society. The several forms of religious doctrine that have followed in the order of time have shared the same experience. The Holy, Apostolic, Catholic Church, is known as the Roman Catholic, and another Holy, Catholic Church is known as King Henry's Church. The Methodists were known by the name of Ranters, and the Baptists as Dippers, while the more quiet and humble Friends are universally known as Quakers.

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Our Church name, so significant of the religious life that we have accepted "United Society of Believers" has been largely laid aside and that which was brought forward by the enemies of the cross of the Christ, is now our accepted name before the world. But why did the sons of Belial call our gospel fathers and mothers by the peculiar name of Shakers?

We may expect that those good God-fearing pioneers who loved righteousness and hated iniquity were worthy of the designation and demonstrated by their zealous forms of worship, and their quotations from Scripture that they also hated the spirit of the world, that they might become the friends of God. One of their familiar quotations was from the prophet Haggai, ii., 6.—"Thus saith the Lord of Hosts. It is a little while and I will shake the heavens and the earth, and the sea and the dry land. I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory."

From the use of these Scripture quotations came the name of Shaker. It is a good Dictionary word but it has no honor of being classical. Does this say that the rabble knows better how to name a religious body appropriately than do these religionists how to name themselves? We might with all propriety ask,—What is there in a name? The Revelator, under an inspirational influence breathes forth this loving word,—"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

This was the beautiful promise from the spirit of God, and the new name was of inestimable value. Written as it was by the finger of God in the white stone, it became a most precious treasure. In this case the new name could not be tarnished by unclean hands, nor injured by the voice of the unregenerate heart.

But religious societies are no better for the acceptance of one or more names which are used to designate them among men,—even if used with deep religious significations as Christian, Apostolic or Evangelical; nor are they the worse for being known by the opposite class of names as Heretic, Infidel or Schismatic. The good and the bad occupy, unmolested, the same pages of history, and dwell side by side in their silent homes.

This strange record begins with the race of man. We have the two brothers, Cain and Abel, then Esau and Jacob and among the long list of the right and wrong we find Alexander, Peter, John and James with Judas, Nero and Attilla. Then Augustus, Henry the VIII, Napoleon, Washington and Benedict Arnold. And yet there may be great power for good in a name that has an honorable record attacht to it for deeds of mercy and love and charity in the interest of the human family and men are made better as they read or think of those who have given their lives to God for the good of mankind.

Before one name it is said,—"Every knee shall bow and every tongue

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confess," but with our present understanding we should suppose that the very foundations of the earth would tremble to bring this about. In this work the Shakers are at home as sons and daughters of the living God. They can have but one testimony, and that will be—Truth. Those who have any light from God, even in the least degree, should let that light shine. To neglect this duty is to fall into darkness and ultimately into death.

We can take a review of the past and there read what God has designed to do in the earth. Isaiah tells us that the Lord will shake terribly the earth and that men shall cast away their idols of gold and of silver and hide themselves among the rocks through fear of the Lord. That mighty visitation will be the day of the willing and unwilling Shakers, when that only which is on a sure foundation will be able to stand. In this wonderful work that will extend throughout the whole world, those who are interested in the elevation of manhood and womanhood, whether it be in civil or religious liberty, will be denominated the friends of God, as they are the friends of humanity. They will work with and for God and by their lives of unselfishness and of honesty and of strict self-denial, they will help to shake the earth from all that fetters either the body or mind.

Should we prove unfaithful to our name and to our trust, we know without a doubt, that the end is death. Nehemiah the prophet has written,—"God will shake every man from his house and from his labor that does not keep his promise," to walk uprightly. Time only is needed to verify the truthfulness of this word by the prophet, as we are the witnesses of its fulfillment on every side. There is no escape even down to the third and fourth generation if the law of God is violated.

To be called of God is not an idle story. It means active labor, and here it is,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength," and when this is consummated then will come that beautiful promise of God,—"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Every religious denomination has a special work, which points more or less directly toward the life of our divine Teacher, and in this righteousness, will have the reward of "well done." Whatever this may be for humanity, we need not occupy their ground.

Our lines are well drawn. Our work is distinct from all others, and our name is significant of the work which we have espoused and will be our witness before the world. If like the wise virgins we keep our lamps trimmed and burning, we may hope to find a place in the ranks of the redeemed and be able to enter into the Holy City, the habitation of our God.

East Canterbury, N. H.

MEN believe more by what they see than by what they hear.

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SPIRITUAL GARMENTS.

Alonzo G. Hollister.

MOTHER ANN told a certain Sister that she would find her nature like the coats of an onion. When she had stript off one, she would find another under it, and so on till she came to the core. What is the core of human life? Is it not the heart with its varied affections and interests? "The heart is the governing part. 'Tis the heart the hand doth wait for."

The outside coats of an onion, unfold from within. They are not put on as are our earthly garments. The matter composing them, is drawn from the soil by fine rootlets, and from air by the leaves, and the vital chemistry of the plant, forms within and thrusts outward the matter which constitutes the exterior coats of the vegetable.

Just so with the human being spiritually. The garments worn by the spirit are not manufactured from foreign substances and put on from outside as our earthly garments. The garment of the human spirit is its character. The least spiritual of my readers know what character is. They know it is not made as a mechanic makes a machine. It is not woven in an iron or wooden loom. It is not cut out of some stuff by a pattern and sewed together as a tailor makes garments from cloth.

Yet in speaking figuratively we say without being misunderstood character is woven in the loom of life. In the upright and virtuous it is formed by pattern, Jesus Christ being the purest and best. But there are many patterns of particular virtues and graces. Hence we say he or she is a pattern of meekness. Another is a pattern of industry, another of constancy and faithfulness in duty, another of self-control all of which virtues and many others are elements of the true Christian character. One may be a pattern of all these and many more.

Whoever gives serious thought to this subject can see that character is not a sudden creation nor is it subject to transfer but it grows from the heart of the wearer or from within outward. The finer, vital and more sensitive part is within. The coarser, tougher, less impressible part is without as protector and conserver of that which is within.

The heart has its rootlets of affection which are like magnets that draw from whatever the thoughts feed upon, the material which is elaborated in the mind and thrust forth in conduct, whereby it is made fast in the web of life. In this way we are continually weaving our spiritual garments out of our affections, our thoughts and our conduct. Now it is plain that if our hearts are pure, and our affections clean no defiled thing can enter nor adhere to become part of our spiritual garment. If it pass in review or jostle us in the crowd it will be put aside as with tongs and leave no shade nor stain upon the perfect transparency of our minds. And if we subject ourselves to order, fulfilling all stipulations of our covenant in the gospel there will be no break

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nor flaw in the character we weave. It will be that of wise and noble sons and daughters of God.

Our thoughts when free from service required by temporal duties instead of turning to the world for satisfaction, will be attracted to the higher and substantial things of our existence. We shall delight in meditating on the things that belong to our peace that we may draw from thence the jewels of Christian grace and virtue which will adorn our conduct and beautify our spirits. Such souls are co-workers with God and thereby add to the felicity and glory of heaven, making a heaven wherever they dwell.

But if the heart is impure, what then? Jesus taught, From within, out of the heart, proceeds evil reasoning, i. e. false reasoning. The natural heart of man is the field in which the Father sowed only good seed, but the enemy while men slept, or were careless or thoughtless, neglecting their true interest, sowed his tares.

Jesus said to the Pharisees who were relying on ceremonial performances for justification,—Ye appear unto men to fast, but God knows your hearts. Hypocrites make clean the outside of the cup and platter but within are full of extortion and all manner of excess. First make clean the inside of the cup or platter, the heart, which leavens all, and the outside will be clean also.

The Apostle tells us,—The law can not take away sin, nor make the comers thereto perfect, because it was weak through the flesh, the works of which it condemned without abolishing them. It was given to restrain transgression; to bind man's lawless nature till the seed should come whose are the promises of eternal redemption. This refers to the woman's seed that was to crush the Serpent's head, the sensual nature, and purify the heart by confession and repentance.

All the righteousness of the world and all its systems of religion can not take away sin from the heart. They may restrain sinful desires within narrowl imits and the most virtuous do, but only by continual conflict.

The gospel of Christ in a virgin life, as taught in his second appearing,—the gospel of the harvest of the world through cross bearing,—the gospel which proclaims the season of God's judgment now come, obeyed, will take away sin completely and so purify the heart that sin can not return. Those worldly professors claiming to be rightful interpreters of the will of God to man who teach that it is impossible to keep the commandments of God and to live in this world without sinning, do thereby accuse God of being arbitrary, unjust, tyrannous and cruel, severely punishing his creatures for not doing impossible things.

Such have evidently adopted a false ideal of God and are blinded by the false prophet who teaches lies in the name of God and of religion for gain and whose end is destruction in the second death.

The true prophet teaches us to crucify the flesh with its affections and lusts on the daily cross of Christ and to expose all its hidden works to the

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light in his Witnesses. This cross and the testimony of truth that attends it is the ax that is laid at the root of the tree of human depravity to hew it down and cast it into the fire of truth which every true Christian must necessarily pass through to become refined and separated from the dross of nature.

For as the Apostle says,—They that are in the flesh can not please God, because the carnal mind is enmity against God. It is not subject to the law of God neither can it be. It is therefore lawless and all who yield to be led by it are its bond-slaves and come under the same category of inability and lawlessness.

May all my young readers carefully attend to the following reflection. Our material bodies are like a chemical laboratory wherein the vital action extracts the finest essences of food, drink and air which are used by the spirit in constructing its future mansion or psychic body in which it must dwell and which it takes with it until it has ripened for further change. In this body is the record or stored up fruits of all the deeds and experiences of things done in the body and they can be read like an open book by comrades and superiors in the spirit spheres,—except those which have been erased by confession and repentance.

As it is easier to change the forms of figures while they are being woven into cloth than it is after the piece is finisht and taken out of the loom so it is easier to weave beautiful spiritual garments by carefully regulating our motives and conduct while in time by the law and testimony of the gospel, than it will be afterward to remove the effects of negligence and exchange deformity for the splendors which would have been and are the result of discipline in the way of the pure in heart.

Mt. Lebanon, N. Y.

RETROSPECT AND FAREWELL.

A TRIBUTE TO D. CLINTON BRAINARD.

By Cecelia De Vere.

We knew for many a day that death might come
And breathe his strange weird music in thy ear,
Or strike the harp of life and make it dumb
Before thy thought had any pulse of fear.
But when it came we felt the sudden pain
And awe that mingles sorrow with surprise,
The sharpness of the tension-weight of strain
That he can bring upon our tenderest ties.
And tender were the ties that formed the bond
With thee our brother, tender, close and strong,
Yet with reliance on the world beyond
We say to grief "Thy time is not for long!"
The law of sorrow has its work to do,

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We must accept it in its highest sense,
The storms of winter late in fury blew,
But bloom of promise now is recompense.
We could not penetrate the dreary cloud,
But trust and memory taught of coming spring,
We may not pierce these heavy glooms that shroud,
Yet faith and gratitude their solace bring.
We were sustained through trials hard to bear,
Let us give thanks, and ask for aid anew,
Let us bow down in sweet dependent prayer,
Let us again our covenant renew.
Our loss is great, our brother stood the tests
That challenge all who tread the upward way,
Met them sublimely, there the glory rests
That made his life a blessing and a stay.
The ancients of the people oft recalled
The little child that into wonders pried,
The gentle youth by faith and duty walled.
The manhood lofty in its native pride.
Named for the Governor—his father's friend—
Endowed with statesman's dignity and grace,
With kindred proud who glad their powers would lend
To lead him on to wealth, to fame and place.
'Twas thus the kingdoms of the world were spread
Beneath ambition's mountain, and the voice
Of the old luring tempter archly plead,
Yet he lookt up and made his heavenly choice.
Again when war produced the torturing draft,
And men were mad with valor, greed and fear,
Some called him "Captain," while they mocking laughed
And claimed him as "recruiting volunteer."
But still he walked unharmed, aloof, serene,
His mind his fortress and his faith his tower,
From which the will of God for earth was seen,
From which he saw the dragon's cruel power.
His first brave leaders past the mystic bound,
Companions sometimes faltered, fell or died,
Yet with the true he firmly held his ground.
And on the truth his inner soul relied.
We give him honor such as angels prize,
And wealth of love that earth could never buy;
Happy his place among the pure and wise
And bright the fields that now before him lie.

Mt. Lebanon, N. Y.

If you know aught against another's name,
Repeat not thou the fault to any one,
But speak the word of kindness, not of blame,
And greater service hath no hero done.—*C. C. Vinneo.*

By how much thou art attacht to places and creatures, by so much thou lackest of being wholly devoted to God.—*R. W. P.*

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THE MANIFESTO.

JULY, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
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East Canterbury,
Mer. Co., N. H.

TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

May.

	Thermometer.	Rain.
1896.	61.71	2.25 in.
1897.	55.74	3.625 "

Highest Temp. during this mo. 80. above 0.
Lowest " " " " 33 " "
Number of rainy days " " 10
" " clear " " " 10
" " cloudy " " " 11

June, 1897.

WE have had an unpleasantly cool chilly vernal season. Spring has been a week or more later than last year. Altho it has continued cold until the close of May, yet we have not had vegetation nor fruit injured by frost; for this we are thankful. Our crops, except fodder corn are planted. This has been done by the Brethren, with cheerfulness and pleasure.

We have releast our hired help with the exception of two. This reduces our expenses from last year $2000 for hired help This is so much gain temporally and spiritually. The sooner Believers depend upon themselves without hiring, the better off they will be. We have planted six and one half acres of potatoes, two and one half acres of sweet corn, eight acres of oats and several acres of fodder corn. We are also able to do our own mechanical work.

On May 8, Elder Wm. Wilson and Frank Theobald of Enfield, N. H., arrived here and we spent a week with them very pleasantly and profitably. May 14, they went to Hancock.

With but few exceptions the family and Community are in usual health. May 11, we were startled by a telephone announcement of the death of Elder D. C. Brainard. The funeral of the deceased was held at 2 o'clock, May 13th, in the Meeting Hall of the Church family. Several friends not of our Society were in attendance. Such is life! to-day, apparently, we are full of life and vigor; to-morrow we sleep the sleep eternal.

Calvin G. Reed.

North Family.

June, 1897.

THE rare quality of June weather is better exprest in poetry than in experience in this latitude. Mitchell came nearer the truth than did Lowell when he wrote that "June usually came in with a cold in her head and a shawl wrapt closely around her," but in the "Vision of Sir Launful," Lowell struck the key-note of a happier thought, and while human hearts admire the beautiful, his wonderful picture poem will be repeated.

So much for an introduction to the far weightier items of interest. Eldress Anna White and Sisters Lydia Staples, Julia Lincoln and May Rullhausen have painted three hundred and twenty-five windows twice over. This represents an amount of labor and patience which it is difficult for some of us to realize.

The dining-room of which we wrote as undergoing repairs two months ago, is

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finisht and is very handsome in its rich coverings of wood and varnish. Seven varieties of timber were used and we will promise to see any number of our Brethren and Sisters out of the woods who choose to meet us there.

Sister Maria Blow who has been quite sick for some weeks has recovered and is as ready as ever to help and bless.

We have just received a box of pond lily roots from Enfield, N. H. They bring to mind the recent visit of Elder William Wilson and Br. Frank Theobald, the only fault to be found with their visit was that they brought no Sisters with them.

In our family meetings we have adopted the plan of having the Sisters conduct the services alternately with the Brethren and think it both wise and just and in accordance with the principles of our Order.

Cora C. Vinneo.

Shakers, N. Y.

June, 1897.

If the poetical aphorism is true that

"A cold and wet May,
Fills the barn with grain and hay,"

we may expect a bountiful supply of these products the present season. In this section of the state the spring rains have more than equalled that of the two preceding seasons.

As we reviewed the list recorded in the June MANIFESTO of those who had past over the mystic river a feeling of sadness came over our spirit as we realized that our friends are passing one by one from our mortal sight. But why should we be sad? Steadily the procession moves on and we lose sight of the head of the column,—but only for a little while and then the joy of our heavenly reunion. Since our last communication we have witnessed the translation of one of the veteran souls who gave all they had to the cause. On the 17th of May our gospel Mother Lydia Dole was received into that mansion not made with hands. Over sixty years had been spent in the Community and many of them, years of heavy burden and care for the people. Such are numbered with those that the Revelator saw "who had come up out of great tribulation and made their garments clean and white." Heavenly Father and Mother we thank thee for the inspiration and blessing that comes from such as these, for in their presence there is no darkness nor death but all is light and life.

Hamilton DeGraw.

Whitewater, Ohio.

June, 1897.

THE wheels of time have brought us around to June,—the month of roses. Our crops are in good condition altho we have had a cold, late spring which has retarded the growth of corn. Wheat and clover are doing well.

We have removed the hot air furnace, that was in our family Dwelling and now use steam and hot water heaters. The Trustees' Office is furnisht with a hot water apparatus. These changes we think will be a great improvement. Some painting has been done in the family Dwelling which will improve the general appearance very much.

Alexander Smith.

Enfield, N. H.

June, 1897.

THE June MANIFESTO containing sentiments fragrant with "Love of Nature," with counsels to "Have Justice," and the cheery song, "Darkest before the Dawn," like all preceding ones is welcomed at our home. Credit to whom it is due, is a law of justice. The essay "A Review" in the last MANIFESTO credited to me, (and which I should feel honored to claim) belongs to Sister Isabella Russell.

Elder Calvin's query, as stated in his last Note, brings to mind the text, "First that which is natural then that which is spiritual." The outgrowth of the law of evolution; from earth life developt and spiritualized as intelligence masters

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all forces and habits that are akin to animal life.

To affirm that there were individualized spirits without first being vested in materiality, not only explodes the immutability of nature's laws, which throughout all ages have ever chimed out the fact, first the seed, then the blade, after which the fruit; typical of progressive human life, but also heralds the fact that God's work was a failure; for degeneration began after his construction of the Adam's family.

Reason can not view the Infinite, individualized with characteristics of a butcher and a sensualist. Therefore, the honored, dearly cherisht poem of mythology, "God made man in his own image," should become as obsolete as monarchal government in America. Mere tradition that conflicts with scientific facts as regards human creation, is as unsatisfactory to the light of reason, as must have been the results to our young kindred of Sabbathday Lake, who "fisht all day and caught none."

In the valley of meditation I culled a flower of soliloquy; its petals of thought, questioning, "Is it possible for any class of people to deal with each other as they would be done by, under the pressure of such vastly different ideas of things essential and non-essential?" The glorious failure of the Greeks in behalf of the opprest Cretans, the lamentable, cruel conditions of the Cubans and home affairs, all present many answers, but the bell of brevity rings down the curtain of silence for this time.

George H. Baxter.

West Pittsfield, Mass.

June, 1897.

JUNE,—the month whose praises poets have sung, whose bright days are so joyfully anticipated through the cold season preceding them, is with us. But how different is the reality from the picture. Since her entrance not a cloudless day have we seen, but steadily night and day, with only slight pauses, in which to gain renewed force, the rain has descended. Some few days ago a slight tremor of the earth was felt by several members of our family, but as it ocurred at night and was of short duration it was attributed to a strong imagination. But upon reading of the earthquake shocks felt in different parts of the country, our belief was confirmed, that we also had received a slight touch of the shock.

A company of Sisters attended a meeting held in the Baptist Church of Pittsfield for the purpose of listening to a sermon delivered by the Rev. John McNeill, the Scotch evangelist who has conducted revivals in many countries, and received a hearty welcome in our own. His address was plain, pointed, pleasant, practical and interesting to all. We would encourage all such workers, for like the forerunner, who so many years ago taught the necessity of repentance, they are preparing the hearts of men for the reception of divine truth,— opening the field of the world to receive the seeds of spiritual life.

We, who claim a wider knowledge, who by divine mercy, have been given a clearer light, should welcome all such evidences of the world's advancement. Grateful for our light realizing the responsibility of extending it to others, applying our faith to daily life, thus proving its practical value. Not echoing the Pharisaical prayer "God, I thank thee, I am not as other men are," but "I am thankful I am not tempted as they."

We received a very pleasant call from Elder William Wilson and Frank Theobald of Enfield, N. H. and we hope the visit will be renewed at some future time.

Fidella Estabrook.

Narcoossee, Fla.

June, 1897.

IF we are poor because we stand true to life and duty, we are poor only as the sower is poor because he has cast his seed into the furrow, and then waits for the fully ripened sheaves in the harvest. We are

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not realizing the full blessing as yet, and do not expect it for some time to come. The pioneer who takes his ax upon his shoulder and enters the wild woods, soon finds unseen difficulties in his way, as to working a home of wealth and comfort.

His motto is—"Nothing venture, nothing have," and he enters upon his allotted work, when by continued perseverance he begins to see that all his efforts are not a failure. The truly courageous man or woman is the one who is going to succeed, and he must apply intelligence, thought and his best judgment to the question in hand. He must abide by the results, till new light brings something better to view.

Our cool, invigorating weather has now changed to the severity of summer heat, and for a few days old Sol has sent out his rays with the greatest intensity. The mercury stands at 90 deg. and we shall in all probability have settled weather for the next four months,—and this will be the rainy season. The heat will be somewhat modified by frequent showers, and the farmer will have a good chance to plant his sweet potatoes.

We are having a few visitors from the surrounding towns to investigate our material success. We hold very closely to the testimony of Mother Ann Lee,—"Hands at work and hearts to God." All success in a life of virtue is gained by a willing heart with willing hands.

Our crop of rice is beginning to put on new life, and our peach trees are springing forward as by magic. The pine-apples are ripening and everything is saying,—"With a little patience you will build up a good home in Florida."

The happiness of life depends largely on little things and we will have a contented mind by doing a little good every day. We are building a spiritual home for the soul as well as a home for the body.

Andrew Barrett.

East Canterbury, N. H.

June, 1897.

It has been the beautiful snow, now it is the beautiful rain, and the beautiful grass. By and by it will be the storehouse full of hay and the other nice things that the farm produces.

Two or three of the houses have been visited with a coat of paint, and under this special privilege they form a conspicuous contrast with those less fortunate. Several rods of new fence have added to the value and beauty of our earthly home, while a visit from the painter to other fences that so sadly needed a new coat, now gives joy to every one who passes on the street.

Some several years ago every new building must have a flat roof and this must be covered with gravel or tin. Sometimes old things pass away, and sometimes things not so old. Most of these flat roofs have not proved satisfactory. At the present time one of these roofs is being removed and a gable roof covered with shingles takes its place.

Farewell to the honey bees. The last colony has gone. Some have been lost through improper care during the winter, while the bee thieves have also secured a share. We may not have so much honey and we may not have so many bee stings. This however, is the first time since 1860 that we have been without a colony of honey bees.

The bird that interests us the most at present is the Whip-poor-will. In the early morning and just after the closing of the day, he comes quite near to the buildings and gives a private recital of his peculiar and interesting song. While he may be so distinctly heard but few persons are ever able to see him. As the Whip-poor-will belongs in the same family with the Night Hawk, some have thought it to be the same bird.

Henry C. Blinn.

That which ascends must be the same as that which descends; would I have good things in life? then as every good and perfect gift is from above, so must my prayers be good and perfect—always seasoned with submission and sincerity. —*W. C. McGinnis.*

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In Loving Remembrance of our Sister LYDIA DOLE.

By Louie Bussell.

A MOTHER IN ISRAEL has left us;
A loved one has gone from our sight;
To reap the reward of her labors,
In mansions of eternal light.
We're stricken with grief and sorrow,
We miss her wherever we roam,
But know it is well with our Mother
For angels have welcomed her home.

For years she has toiled in the vineyard,
Has filled many places of trust;
And others will rise up to bless her,
Her words were so loving and just.
As strong as the oak in its planting,
Unswerving in duty and truth,
Whatever her station or calling
She blest both the aged and youth.

Her life to the gospel was given,
Her toil was for triumph o'er sin;
She sacrificed all in the conflict,
Full vict'ry her labors did win.
Many a soul has she guided
Into paths of virtue so bright;
Stood by them thro' doubt and trial
And led them from error to right.

And now we're bereft of her presence,
But know her spirit is near
To bless every earnest endeavor
To give us both courage and cheer;
Her life and example shall guide us,
And this is the prayer that we breathe,
"O help us to 'go and do likewise,'
Our all for the gospel to leave."

Shakers, N. Y.

TOO GOOD TO BE LOST.

WHEN the Shakers organized their Society in Kentucky it was then one of the slave states. Men and women were held as chattels. which seriously conflicted with the anti-slavery views of the Shakers that came from the free states. They could not harmonize the gospel of Jesus Christ, which brought freedom of soul and body, with the southern Christian view of making merchandise of the souls of men. In some instances these views of the Shakers proved to be a very objectionable feature.

It seems that one of the good Deacons or Trustees had taken the liberty to express his mind a little too freely on the subject, to suit one of the slave holders and was informed very decidedly,—"Mr. Shaker, I am your enemy, and if I should meet you alone, and away from your home I would kill you."

Nearly two years had past before the anticipated time came. The Deacon had been from home on business. One day on entering a piece of woods while on his return home, he saw in the distance his avowed enemy coming toward him. When within a short distance of each other, the Deacon sprang from his horse and threw the lines over a small tree. Off went his coat and rolling up his shirt sleeves, he hailed his enemy,—

"My friend, this is the place the Lord has appointed for you and me to meet. Now we will see who is on the Lord's side." Not a word was spoken by the slave holder, but by the use of his spurs, the horse and his rider were suddenly out of sight and the good Deacon remounting his horse rode pleasantly to his home and never afterward was troubled by his enemy.

Sanitary.

IN order that sleep be sound and refreshing the bed should be a hard one, as cool and with as little clothing as may be. Be a little too cool rather than too warm. Feather beds and feather pillows should not be used, except possibly, for the aged and infirm.

LIGHT is as essential to the growth and healthy development of all animal bodies as of plants.

IT was a wise command in the Jewish laws,—"Thou shalt eat no manner of fat, of ox, of sheep, or of goat."

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THE teeth should always be thoroughly cleaned by means of pure water and a brush, immediately after each meal. Persons who eat food prepared with lard, animal oil, broths, etc., will find it necessary at times to make use of soap. Quill tooth picks are the only ones that should ever be used. Tea and coffee blacken the teeth by their color.

[Contributed by Sarah A. Collins.]

FAITHFUL TO PRINCIPLE.

By C. H. W.

FAITHFULNESS to principle should be intelligently maintained. There is a vast difference between blindly holding to a certain creed, upon the advice and recommendation of some religious leader or personal friend, and that of intelligently believing and practicing a true and well defined system of Bible truths and doctrines. He who believes and practices certain religious rites and doctrines, simply because his father and mother have told him that he ought to do so, will not be likely to intelligently maintain his position. It may be that his parents intelligently maintain a true fidelity to principle; but it does not follow that he does, if he simply relies upon what his parents have told him.

Neither should a person be governed by what some minister may tell him to believe and practice. The minister may be far better informed upon correct interpretations of the Bible, and the duties which it enjoins, than some of his hearers are; but this is no good reason why they should not think for themselves and study for themselves and invoke the wisdom of God upon their efforts, that they may intelligently apprehend those truths and doctrines and commands which they ought to believe and practice. It matters not how highly they respect the intelligence and piety of their parents and minister and friends, they should not blindly follow their belief and practice. Instead of all this, they should form an enlightened and independent judgment, from what they, themselves, may obtain by prayerful investigation and thorough study. By pursuing this method, they may arrive at the same conclusion which their parents, and minister and friends have, or they may not. But, whatever may be their convictions and conclusions, they should be obtained in a thoroughly understanding manner, and then they can afford to be true to them under all circumstances and for life.

Too many get their religious views at second hand, and can no more tell why they believe them than they can tell how old the fish was that swallowed Jonah. Let us have more intelligent faithfulness to principle.—*Holland Patent, N. Y.*

[Contributed by A. G. Hollister.]

I CAN DO SO LITTLE!

By Warner Snoad.

So little! Why? 'tis not dreamy pride
Self-righteous preaching will bring content
But just the task you have thrown aside,
There lies the way that your Master went!
Your lot to-day is no thrilling deed
No martyrdom that all eyes may see;
But common duty—and this your meed
"Ye do it all for the sake of me."

The quiet stand for the true, the right—
A sharp retort—for his sake kept down,
The hard work done—aye, with all your might
These form the gems of a victor's crown.
For work is worship, and patience prayer,
Not mere eye service that all may see,
But humblest toil done with faithful care
And then the guerdon "'Twas done for me."—*Selected.*

AN Indian admonition to trust in God was given to Captain John Smith as follows,—"Brother, as you have lived with the white people, you have not had the same advantage of knowing that the Great Being above feeds his people, and gives them their meat in due season, as we Indians have, who are frequently out of provisions, and yet are wonderfully supplied;

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and that so frequently, that it is evident that the hand of the Great Owaneego doeth this. Whereas the white people have large stocks of cattle, that they can kill when they please, and also their barns and cribs filled with grain, and therefore have not the same opportunity of knowing that they are supported by the Ruler of Heaven and Earth. Brother, be assured that you will be supplied with food, and that just in the right time; but you must continue diligent in the use of means;—go to sleep, and rise early in the morning and go hunting, be strong and exert yourself like a man, and the Great Spirit will direct your way."—*Selected.*

[Contributed by M. Witham.]

THE DAILY CROSS.

He who would follow Jesus,
A daily cross must bear
With never ceasing patience,
With watchfulness and prayer;
And morning after morning,
Must tread the upward way
That leads through pain and conflict,
To Life's, eternal day.
He who would follow Jesus,
The Master's life must heed;
Must spend his life for others,
And oft the hungry feed;
There's a daily cross for all,
And then the crown and palm,
Here loss and many a trial,
There Heaven's unending psalm.
—*Selected.*

THE ANGEL OF PATIENCE.

By J. G. Whittier.

To weary hearts, to mourning homes,
Gods's meekest angel gently comes;
No power has he to banish paln
Or give us back our lost again;
And yet in tenderest love, our dear
And heavenly Father sends him here.

There's a quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear
But ills and woes he may not cure
He kindly trains us to endure.

Angel of patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And recognize life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will.

O thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell .
The dear Lord ordereth all things well!"
—*Selected.*

No answer comes to those who pray
And idly stand;
And wait for storms to roll away
At God's command.
He will not break the binding cords
Upon us laid;
If we depend on pleading words,
And do not aid.
When hands are idle, words are vain
To move the stone;
A Heaven-sent angel would disdain
To work alone.
But he who prayeth and is strong
In faith and deed;
And toileth earnestly—ere long
He will succeed.—*War Cry.*

[Contributed by Eldress J. J. Kaime.]

GEN. HARRISON AND THE WINE-CUP.—The following story is told of Gen. Harrison in connection with a public dinner given him on one occasion; "At the close of dinner, one of the gentlemen drank his health. The general pledged his toast by drinking water. Another gentleman offered a toast and said, 'General, will you not favor me by taking a glass of wine?' The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said in the most dignified manner;

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'Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Tho you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated together. The other sixteen members of my class now fill drunkards' graves and all from the pernicious habit of wine drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you urge me to break it now?' "—*National Temperance Advocate.*

[Contributed by Genevieve DeGraw.]

THE BATTLE OF LIFE.

THINK not that all warriors fight
  Where blood dyes with crimson the field,
The unknown who dare to do right
  Are unhampered by warlock or shield.
When neither the trumpet nor drum
  Incites the bold spirit to strife—
In ranks where the victor is dumb—
  Waits the hardest combat of this life!

The soldier who falls by his gun
  Sleeps well beneath laurels and bays,
But unwept—how many a one
  Fights, conquers and dies without praise,
The loyal may long to retreat
  From carnage so stript of renown;
But the glory is full and complete
  When the soul lays its own tempter down

Only dare to be honest and brave;
  Stand guard by what virtues you own;
From the cradle straight on to the grave
  Do the right, tho unseen and alone.
It is harder to vanquish, by far,
  One's self and life's pitiful ills
Than even to stand up in war,
  Where slaughter the flesh only kills.

The wounds that are deepest must bleed,
  Untended by surgeon or friend;
Give your arm where you see the most need.
  As a private be firm to the end.
The lip neither falters nor boasts,
  And true valor knows not of fear;
Each day sees unbroken the hosts
  Who war with us ceaselessly here.—*Sel.*

Deaths.

Lydia Dole, at Shakers, N. Y. May 17, 1897. Age 80 yrs. 1 mo. and 20 days.

Sister Lydia has lived among Believers from early childhood and has filled many places of care and trust. She bore spiritual burdens for more than forty years as one of the Ministry and also an Elder of the Society in Groveland, N. Y. She has faithfully borne the burden and heat of the day and blest us by her consecrated labors. She was truly a Mother in Israel and we can but mourn her loss while we ever cherish her memory. E. E. W.

Eldress Louisa Farnum, at White Water, Ohio. June 2, 1897. Age 81 yrs. 3 mo. and 16 days.

She entered the Community at the age of eight years. She was appointed to the order of Elders at the age of twenty-two years. She moved to Watervliet, Ohio in 1859 and to Union Village in 1868. At the last named date she was appointed senior Eldress at the West family. In 1879 she was appointed to the order of the Ministry, but on account of ill-health returned to White Water in 1889. She was true and faithful in every duty and through an upright life became an honored Mother in Israel. H. B. B.

Anna R. Dorrington, at Sabbathday Lake, Maine. June 4, 1897. Age 14 yrs. 8 months and 25 days. A. G. M.

Almira S. Elkins, at Enfield, N. H. June 11, 1897. Age 47 yrs, 4 months and 3 days.

☞No account of the death of Eldress Lois Wentworth has yet been received.

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Books & Papers.

Many important articles and striking stories have been secured by FRANK LESLIE'S POPULAR MONTHLY for publication during the coming year, among them an illustrated paper on "The King's Daughters and Sons," by Louise Seymour Houghton, one of the leading spirits of that great order.

Mrs. Rorer's magazine, "Household News," has been absorbed by *The Ladies' Home Journal* in order to make it possible for Mrs. Rorer to form an exclusive editorial connection with the latter magazine. All of Mrs. Rorer's literary work will hereafter appear exclusively in the *Journal*, of whose domestic department she will have entire charge. Several pages of themagazine will be given her each month, and in these she will begin by giving a new series of simple cooking lessons to be followed by domestic lessons treating separately the care and arrangement of each room in a house.

The August number of THE OUTLOOK will be its annual Educational Number. It will contain several features of special interest to teachers and students. One of these will be an illustrated paper by Professor Todd, of Amherst College, on modern methods of astronomical work, with special reference to the trip made by Professor Todd and his party to Japan for the purpose of observing the last eclipse of the sun. Rodolf Lanciani, the famous archæologist, has written for THE OUTLOOK a peculiarly interesting article on Modern Rome, which will be profusely and beautifully illustrated furnisht by the author. Miss Susan E. Blow, perhaps the highest American authority on the Kindergarten, will write on that subject; Professor A. C. Lane writes on Religion among Men of Science; Rev. E. Ross, on Educational Functions in the Church; and other distinguisht writers will treat various important educational problems. [3.00 a year, THE OUTLOOK Company, 13 Astor Place, New York.]

THE PULPIT for May has four interesting sermons and an address at the National Cemetery, at Marietta, Ga. The Rev. Newell D. Hillis writes of The Gentleness of Jesus. It is not all ministers that can write of the gentleness of Jesus. They carry too many swords, spears and revolvers. Heart Thoughts, by Rev. S. L. Krebs; Glorifying Jesus, by Rev. O. P. Gifford; Seed-Time and Harvest, by Rev. H. P. Burdick, and the Decoration Day Address, by Rev. Wilbur P. Thirkield.

Publisht by G. Holzapfel, Cleona, Pa.

THE JOURNAL OF HYGEIO-THERAPY for May has Science of Life Papers on Hygiene, by T. V. Gifford, M. D., Germs and their place in Nature, by T. V. Gifford, M. D.; Breathing, by Susan E. Collier, M. D.; Emaciation in Acute Diseases, by Ella Young, M. D.; Anti-Vaccination; Death by Anti-toxine; My Impressions of the Invalids' Home by Louise E. Francis; Keep thyself Pure, by Elsie C. Smith; etc. etc.

Publisht by Dr. T. V. Gifford & Co. Kokomo, Ind.

THE FAMILY CIRCLE, OR ORIGINAL AND SELECTED ANECDOTES. Edited by H. L. Hastings.

This work of more than 300 pages, contains some 240 anecdotes, and several illustrations. This is one of the stories. "A silly school-boy was one day boasting how many rich and noble relations he had;—and having exhausted his topics he turned with an important air and askt one of his school-fellows,—

Are there any lords in your family. Yes, said the little fellow, there is one at least, for I have often heard my mother say that the Lord Jesus Christ is our elder brother."

The boy was right; and as he grew up it was his privilege to know more of this elder brother and to tell the perishing multitudes the tidings of his grace. Blessed are they who have our Lord in the family, and who know him as their elder Brother and their everlasting Friend."

Publisht by H. L. Hastings, 47 Cornhill, Boston, Mass.

PHRENOLOGY IN THE HOME OR THE ETHICS OF FAMILY LIFE by Jessie A. Fowler. This little pamphlet is filled with lessons of useful instruction and is also beautifully illustrated.

Publisht by Fowler & Wells Co. 27 East 21st St. New York.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for June has an illustrated article referring to the Queen of England; The Prince of Wales; The Princess of Wales and the Duke of York. Phrenotypes No. 12, by H. S. Drayton accompanied by some curious specimens of physiognomy. Educational series No. 5 with a portrait of Miss Pascal; Several other illustrations accompany the article and one is the Boy's Military Company, where the children are learned to fight each other by rule. Burns and Scott compared by Louise F. Piercy; Simple Lessons in Physiology, by an old Ambulancer; Machinery and Division of Labor, by Nelson Sizer which is very interesting. Children Precious and Promising, by Prof. Sizer. This department is always very prettily illustrated and one that gives pleasure to all ages. American Ambassadors, by J. A. Fowler has portraits of Col. John Hay and Gen. Horace Porter. Other interesting articles will also be found in this same number.

Pub. by Fowler & Wells Co. 27 East 21st St. New York.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. AUGUST, 1897. No. 8.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

FOR WILLING HANDS.

By Elder Henry C. Blinn.

SO long as there are children and youth, there evidently will be no lack of work for willing hands and Christian hearts. If love is to be the redeeming advocate that shall save souls from the many low estates, it must work where it can become effectually recognized.

The testimony of Jesus, the Christ, as we understand it, is the embodiment of all the gifts and graces which should adorn the mind. The injunction which was given to the disciples to "go forth into all the earth and preach the gospel to every creature" has a significance as full and as broad as the command itself.

Everything must come within the boundaries of the mind; and be readily comprehended or it fails to produce the desired results. The words must be easily understood, or a mysticism will soon ruin their force. As all undevelopt faculties are characteristic of childhood, a man's age is determined by this fact, rather than by the number of years he has past upon the earth.

If he is to be led on to a higher life, it must be through the culture of all the faculties in their respective orders. Good manners must come first as a necessary preparation for the more advanced moral education which at its best serves only as a teacher to bring the life to Christ. The sensualist must repent,—change his mind and walk circumspectly before he can be able to walk with God. The self-conceited must learn to love his neighbor as himself or he would be inclined to pray,—My Father who art in heaven, instead of—Our Father, as was taught by Jesus. The beauties of neatness

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must be preacht to those who are predisposed to slovenly habits as a part of the foundation on which to build the more exalted work of Jesus the Christ.

To be chaste and to be pure seem like a pleasant association, opening to us a harmony that can not be obtained by a neglect of either. If the highway to the Kingdom of Heaven begins at the lowest strata of human minds, and every one who turns his face and directs his steps toward the Holy City becomes a fellow-pilgrim, then we can see why some are drawn to benevolence, others to order or prudence and those more advanced in the regenerating life of the Christ to a baptism of the Holy Spirit and of fire.

Jesus in one of his remarks has said;—"It is not given to all men to receive these sayings," Perhaps he thought they had better be educated first in good manners, in civility or in the elementary work of the Mosaic Law.

We well remember a visit we once made to a Theological Institute by invitation of a young friend who was preparing for the Ministry. After he had given us an introduction to the Bishop and to several of his fellow-students, we past on from room to room till we reacht his own private apartments. Here we rested for conversation. It was his home and the place where he retired for communion with the spirit of his God. Here he was silently being molded by the influences and conditions that were with and around him. At some future day, after his Greek and Latin and Hebrew were committed to memory, he would go out into the world to repeat them to other minds, and with them he would give all the chaotic and undisciplined forms of life in which he had lived.

We wondered! Everything was in confusion. A regard for order or even for rules of propriety were entirely ignored. His apology for a bed occupied one corner of the room, while his wardrobe, more privileged than his bed, was only limited by the four walls of the apartment. The legitimate use of the broom or brush, if they were there at all, had been sadly neglected.

We could but feel sorry for the young man as well as for those to whom he was to be an apostle. He was now spending his months and years learning to repeat a form of prayers and to become skilled in certain ceremonies of the church and also in developing himself into a stumbling-block as a Christian, by the cultivation of these slovenly habits.

Side by side these conditions are to pass with this student through all the walks of life. Attaching themselves with the same tenacity to the mind, they are reflected alike upon every company, whether at his home or in the church among those who have come for divine worship, which should be in the beauty of holiness. The spirituality that could rest satisfied in the ministration of such an element must, indeed be very crude.

When we speak of the gospel of Jesus, the love of God to lost souls,—that to be made partakers of its divine beauty, we must bear his cross; then there are but few who realize the depth of its spiritual meaning. We say that sin must be washt away; but what is sin? There may be a list of trespasses

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which the disciple is expected to guard against, for Paul has said that a transgression of the Law is sin, and as the disciple of Jesus we sin and come short of the glory of God if we fail to repent,—to change our lives, to become new creatures by which every habit and practice may be brought under gospel inspection.

We must live soberly, righteously and godly. The gossiping busy body and mischief-maker must give place to the loving peacemaker, indolence to industry, and slatternly conditions of the mind to neatness. These are the elementary lessons of the seeker after righteousness, as preparatory to the entering upon that more exalted state of spirituality;—purity of heart. Like all the developments of life, righteousness is seen in every phase, from the first germ to that of the Angel sphere.

It is sometimes difficult to reconcile our minds to the many incongruities that present themselves under the guise of redeeming influences while the mind is callous to the refining process which it is said shall work like the refiner's fire and like fuller's soap.

East Canterbury, N. H.

THE FUNERAL OF ELDRESS LOIS WENTWORTH.

By Cecelia DeVere.

WE all have experiences at times that we know are not exclusively our own, and we long to communicate them to kindred souls. In the departure from this life of beloved Eldress Lois we met a loss,—we feel a sorrow that should be shared by the Household of Faith for she loved all Zion. Firm, true and hopeful was her spirit, broad was her mind and warm her affectionate parental heart. We loved her as a mother in Israel. We saw her enduring and faithful in the duties of her cherisht home and there we honored her, not only as a mother but as a Queen, crowned by angels and commissioned to administer the virgin laws of their holy life.

By her wise tenderness she gathered and held twelve young girls,—they were her treasure. She labored to implant in them the principles she had tested and the virtues that were her own. If the good Brethren and Sisters in all our consecrated homes could have seen that stricken band they would pray for those young people that they may still prove loyal to her and make her glad by their confiding obedience to her beloved successors, the sincere and worthy souls who are now appointed to be the visible guides.

It was a solemn assembly on the day of the burial. The ever helpful Ministry were present, going about as comforting angels to the bereaved little family. The memorial services were feelingly opened by Elder Louis Basting and the Ministry's words of appreciation for Eldress Lois covered her life from childhood to the close of her seventy-five years that kept her still bright and active.

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Her unreserved devotion to the welfare of others and her living spirit that went forth to humanity, making her an Elder indeed, were most lovingly spoken of and the tributes that followed their testimonies resembled the jewels in the Breast-plate of old, beautiful and of great value. The tides of sympathy that swelled even from the hearts of the silent were like the waters of life. Although the day was dark, and cold gusts of wind brought rain, into that house of sorrow came a spiritual light and warmth that shed consolation.

Trusting the dear ones to immortal guardians we left Hancock in the spirit of prayer.

Mt. Lebanon, N. Y.

Correspondence.

EAST CANTERBURY, N. H. JUNE 8, 1897.

MY DEAR ELDER HENRY;—Your remembrance of me in your letter to our dear Eldress pleased me more than I can tell you. Indeed, I had been intending to write you these three days past to tell you how much good I received from my interviews with you while you were here. Your interest in me is one of my most precious thoughts. I trust I may prove worthy of it.

As I feel at present I can only keep thanking the good Father over and over again for all his goodness to me. What a happiness to feel one self among living souls that belong to that one true church which Jesus founded when he preached his ever memorable sermon on the Mount! I wish, dear Elder Henry, I could in some way make you understand my happiness.

As the days pass, and the world and its frivolities recede to a dim remoteness, I feel that God is drawing nearer and nearer to my own heart. Believe me when I tell you I would rather fill the humblest place in the Society of Believers than to occupy the most influential pulpit in the land. Pity fills my soul when I think of those whom I have left, and who can not see as I see. I wish they could all come into my happiness. Poor blind souls! drifted about on the restless current of a world's applause, their pursuit after worldly pleasure is like a hunt after weeds and carrion. How often in their own lives they catch glimpses of their folly, but the flesh preventing them from deeper search, they struggle on without once experiencing the unspeakable happiness of seeing God.

Ministers of the gospel may preach until the end of time the possibility of seeing God but not a single soul that listens to that preaching will ever enjoy the beatitude until sensuality is completely overcome. When ministers preach this doctrine, how little they themselves know of what is truly meant by seeing God! How unwilling to pay the price of seeing Him! Of course we all know that when we speak of seeing God we are using a figure of speech.

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But there are various ways of looking at the figure. I believe that in the mind of Jesus, "seeing God" meant nothing more than the complete victory over the lower nature, a constant and daily growth of the spirit into a fuller sense of the divine, which will enable us to rise out of the body, and soar away above the lusts of the world finding no object worthy our capacities until we rest in God's own heart. Then comes the peace that can not be defined, which we would not change for all the wealth of the kingdoms of the earth combined.

In accepting this view of the figure it is plain that our vision of God depends entirely upon ourselves. As we are, so is the God we see. Each time we violate the divine command, or willfully close our eyes to the light, we shift our point of vision of God. We know how differently sensible objects appear according to the manner in which they are viewed. The sun appears to be one thing when we view it with the naked eye, but a very different thing when we view it through the lens of a powerful telescope. So it seems to me it is with God. He is one sort of being to the soul that views Him from the sunny height of a pure heart, but a far different sort of being to the soul that views Him from the low, dark vale of sensual appetite and gratification. Is it not strange that intelligent, professing Christians, do not see this grand truth which is as plain as the noon-day sun? If they did see it, instead of regarding our precious faith as the height of folly, and we ourselves as fanatics, they would see in our *faith* the ripest wisdom, and in ourselves true followers of the meek and lowly Nazarene.

I think that the Master saw into the future when He said, "Fear not little flock. In the world ye shall have tribulation, but be of good cheer I have overcome the world." He well knew his true followers would be a small minority. He knew how hard it would be for the natural man to discern the things of the Spirit. But tho we are a little body, misunderstood, often despised and calumniated, who of us would change *that* happiness we feel within, that divine guest our hearts entertain, for all the wealth and power our despisers may possess. We have a feeling towards them of pity,—a feeling voiced on the Cross of Calvary, "Father, forgive them for they know not what they do."

Pardon me if I seem too profuse, but dear Elder Henry my heart is so full of joy that I feel I could ascend the house-tops and preach the glad tidings to all the world. I would that all men might see that there is something, yea, the greatest happiness obtainable in the "despised little Nazareth." Oh how I wish I had entered this blessed Society before any sin of the world ever stained my soul! During the years I spent in the ministry my position was that of poor blind Bartimeus by the wayside, crying, "Lord open my eyes that I may see!" I am firm in the belief that my petition has been heard. My being here is sufficient proof of that.

We had a very helpful service last Sabbath morning. I must confess a

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feeling of regret stole over me each time I lookt at your vacant place. But we must not be selfish. You are doing the Master's work where you are. We know you will come back to us. What a glorious meeting that was we had when the good Sisters from Enfield were here! It took my thoughts back to the first gathering in the upper chamber at Jerusalem, and the Pentecostal descent of the Holy Spirit. May we enjoy such meetings in the future.

I long to make myself useful. I want to learn everything. It will require time and patience; but it will all come. Hoping, dear Elder Henry, that you will be able to return to us soon, I remain, with much love,

Yours in the Faith,

THOMAS A. DWYER.

Selection from a Tribute read at the Funeral Services of Sister ANNA DODSON.

By Amelia J. Calver.

"A morning glory o'er a ruin
The blue sky seems to-day."

AS such is the clear sunshine, the cloudless sky, of this beautiful June day, in contrast to the leaden clouds which have settled over our hearts and our home. A life, a love, an ornament is taken from our midst which nothing can replace.

Other friends are kind are good and true, but it is not justice to the loving nor to the loved, to feel that their place can be supplied, that the ranks can be closed up, and we miss them not.

Each dear and loving friend, true as the needle to the Pole, rears in our hearts a shrine to which we bring the best offerings of our lives; offerings which to each is meet; and which is sacred to each.

Then when a dear one passes "within the veil," can we set that shrine aside, and place another in its stead? Would it be justice to the living to feel that "to be absent is to be forgotten?" Is it conducive to the growth of a tireless pure affection, to know that it is transcient and ends with time? Ah nay! A thousand times Nay!

But how can we speak of the loved one whose sacred memory we are vainly endeavoring to honor. Vocal sounds seem but a mockery, when feeling is too deep to even be mirrored on the surface.

From our earliest childhood dear Sister Anna, has been so woven into the web and woof of our lives, that it seems there almost needs come a flaw in the pattern, when such needed such strong material is taken out. Only in loving memory to the good she has done, we must like the tapestry weavers of the far famed East, keep our eyes on the pattern above us, and following that, toil on e'en tho the web is reverst, knowing that when the material is completed, the true pattern will be represented.

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We who were under her kindly instructions when a teacher, who were blest with her spiritual guidance in youth, know how much we owe the solid principle for which we have workt, to both her precept and example; and the deference, love and honor we have ever accorded her, proves the truth of the poet;

"Our hearts ne'er bow but to superior worth
And never fail of their allegiance there."

When in our riper years her burdens fell on those she had instructed, she did not leave her places of trust as vacancies to be filled, but as a sturdy oak, she maintained her superior talent, on which we as vines could cling; and all through the long years of change, it has ever been thus; so that those who are now bearing the burdens in the heat of the day, have found that in every emergency, in every want and need of life, we could turn to her for strength, for advice, for sympathy and were ever sure of parental love and care.

"Those there are
Whose hearts have a whole look southward
And are open to the whole noon of Nature."

Such we found our loved sister. To the young her sunshine was a magnet; to mature life a strength, and to the aged a healing warmth. To the erring she was charity and courage, which virtue alone would ever hold her memory dear; for only those whose hearts can sympathize with the weaknesses of frail humanity are worthy to bear the name of our worthy Exemplar whose words were "Neither do I condemn thee, go and sin no more."

One markt characteristic of her noble nature was her inability to take offence. She allowed no imaginary trials nor burdens to mar her peace, nor to take the sunshine from the lives of those about her.

But it is needless to say more. She has written her character, builded her monument, in our home and in our hearts; and dear Sister Anna will live ever with us, her virtues growing more resplendent, as time bears us on, and tho we may feel that such love as we bear to her is "like seeds taken from the Tropics, and planted where the winter comes too soon," we will think of her as "Not lost, but gone before."

Mt. Lebanon, N. Y.

Obituary Eulogy for Sister ANNA DODSON.

By Elder Calvin G. Reed.

STEADILY the sands are falling in life's Time Glass, one by one;
And the moments gliding swiftly o'er Life's Dial, soon are run.
Thus the millions start the journey, thus the millions end the race
And by other millions followed, supersede and fill their place.

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One by one our friends are passing to that silent, unseen shore,
And again to us returning, after exit, nevermore.
Nevermore shall we behold them while we tread this dusty ball;
We must wait for this reunion till we meet Death's solemn call.
Thus the ties that now confine us to this busy, earthly sphere,
Weaker and more weak are growing as we fill each passing year.
When we feel the cords, so tender, by a sweet communion spun
Must be severed for the present, and the new one just begun
Can continue but a season, and unfinisht, we must part,
Solemn are the contemplations clustering round the thoughtful heart.
What is life, and all our knowledge, but the drama of a day!
Soon their measured, joys and sorrows, forming but a curt relay.
Here we ride the swelling billows, of their ruthless foam, the sport,
Aiming still to guide our vessels, safely to their destined port.
Winds, and storms, and tempests, ended; conflicts over; labors done;
All our yearnings; anguish; turnings; bring us to life's rising sun,
Where we view in unveiled lustre, the eternal realms of Light
And upon its shores we enter to regale our newborn sight.
Mortals paint in magic beauty, glories of the world to come,
All so purely beatific, and entrancing is that home,
That it fills weak minds with longings to repair there ere their time;
Making this a veil of sorrows, shorn of every grace sublime
That would yield the fruits of courage and the weary heart solace,
Prompting unto noble action which ensures abiding peace.
But when earthly years are garnered with perfected righteous toil,
And the lamp of wisdom burneth brightly well supplied with precious oil;
When the days are fully numbered in the calendar of life;
When assured we've won the victory in the noble glorious strife
And have kept the Faith unsullied and with honor closed the race;
And surveying our sojournings, find no traces of disgrace,
Then it is we part the curtain; enter into open day,
And receive the righteous sentence to our souls most joyfully.
So we view our noble Sister, as she breathes her kind farewell
To her Brethren, Sisters, kindred, in the Summer Land to dwell.
She has been a faithful toiler, guarding well her Savior's fold;
Caring tenderly, parentally, for her people young and old.
Patient, merciful, forgiving, in charity abounding, kind;
Self-denying, peaceful, solace giving to the burdened mind.
Precepts lead! Examples draw! This sterling maxim gray with age,
Embodies in its excellence, the wisdom of the sage.
Our Sister's bright example is an evidence of this
A Christian exposition, made by works of righteousness.
Her mandate was not, Go! and without me, perform the task,
But, I will take the burden. Come, follow! This only will I ask.
And thus she filled life's measure, and rounded her three score and ten,
And that she has been faithful, unitedly we say, Amen.

THE ANGELS JUST OVER THE WAY.

A kind, gentle whisper came wafted along,
An impress it made on my feelings so strong,
I listened, assured, the sweet accents belong

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To Angels just over the way.
The longer I listened, the more I felt sure
The melodious breathings, so holy and pure,
Were only the pulsings of those who secure
A birthright with Angels to stay.

As I pensively mused, in a querying mood,
Whence came this effusion, so cheering and good,
Spreading o'er and around me like aerial flood,
All pure and entrancing to me?
The whisper replied, as tho from the sphere,
Where nothing but goodness could ever appear,
'Tis the bond of true friendship, untarnisht, sincere,
Of Angels just over the way.

Can it be? I again askt the ministering Guest,
That earth ever garnered a treasure so blest,
So lofty, so noble, so fully possest
Of sacred felicity, boundless and pure?
Once more the sweet spirit replied: It is true.
This good is the solace that Time brings to view
And this tow'ring upward, will ever be new,
Eternally, heavenly, socially sure.

The joys and the pleasures which true hearts possess,
The sweet consolation which naught can repress,
Will brighten in lustre as Godward they press,
With Angels just over the way.
And there the strong bond of true friendship will be
Unfailing and cheering thro Eternity,
And unsullied union and felicity
Will make all such Angels forever to stay.

Thus our Sister has woven her garments divine,
By virtuous actions with beauty they shine,
Her life work of goodness has made her sublime,
An Angel of eternal day.
Her robe and her crown are spotless and white,
Her spirit refined with Christianity's light
Has made her credentials a compromised right,
With Angels of glory to stay.

Mt. Lebanon, N. Y.

WILLIAM H. GLADSTONE is credited with the following remarks; "Talk about the questions of the day; there is but one question and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with the divine revelation."—*Exchange.*

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THE MANIFESTO.

AUGUST, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

	Thermometer.	Rain.
1896.	63.93	4 in.
1897.	61.66	5 1/8 "

Highest Temp. during this mo. 86. above 0.
Lowest " " " " 38 " "
Number of rainy days " " 20
" " clear " " " 12
" " cloudy " " " 8

July, 1897.

THE scythe of Time, or of Eternity, at present, appears to have a very keen edge, and its wielder is engaged in making thinner our already depleted ranks with a ruthless hand. One by one the ripened sheaves are garnered in the Lord's illimitable store-house. We now have to add to the long list of garnered the name of our worthy sainted Sister, Anna Dodson. She doffed the mortal and donned the immortal, and spread her angelic wings and soared to the Celestial Sphere to join the ranks of those who dwell in the City of the Living God, which has no need of the sun to shine in it; for the glory of God doth lighten it. The funeral was held on the 27th ult.

Descending from the celestial to the terrestrial, I will simply state: We are celebrating the Independence of the United States of America on this Fourth of July, by opening Public Meeting in our Church edifice. We shall hold Public Service so long as the weather will permit. The opening meeting was a success.

The hay harvest now occupies our time and strength. It has been cool and wet enough to render the grass crop heavy and splendid. We are thankful for this blessing. Crops, generally, are luxuriant especially the potato beetle and apple tree worm; but a dose of paris green and hellebore puts them to rest.

In the spring of 1896 we set a sixth of an acre to strawberry vines; this year on June 19th we began picking; between that date and July 3rd we have gathered 26 bushels. We gathered at one picking seven and one half bushels. A large number of the berries measured five and one half inches in circumference.

It has been too cold for asparagus to do its best; but bad as it has been we have taken 89 bushels from the bed.

Our milk is so flush, and the apparatus for preserving it is becoming so dilapidated we are under the necessity of setting up a separator to take the cream from the milk.

The Ministry at present are with us; but as they, of necessity, are migratory Officials, their tarry with us is very precarious.

It is a time of general health in the Community. Eldress Ann Taylor is not long for this world unless all signs fail. She is so as to be about, leaning on her staff for very age.

Calvin G. Reed.

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South Family.

July, 1897.

THE sunny months of May and June have past away all quite too soon. On a sunny Sunday afternoon of May last, we paused in our occupation to listen to the music in the air, it was like the voice of many waters, as the voice of harpers harping with their harps, and we lookt and lo! a company from the North and from the Church and from the neighboring family, were singing, and they sang an old song which we all well knew as they approacht our home on the hill, meeting in pleasing communion with we southerners, the family hall resounded with vocal and instrumental music intersperst with compliments and greetings of all concerned. Thus happily an hour past when the sterner duties of life called us back to our respective posts.

Among the transfers of the good and just to spirit life we record the departure of our dearest friend and mother Sister Lydia Dole whose beautiful life well filled with grand and noble deeds will ever remain as a guiding light inspiring us on to more loyalty in the service of God's kingdom. Her going from our vision is not death but renewed life, it is but "an event in a continuous existence."

June was made decidedly agreeable by the coming of two of our Sonyea Sisters, Elizabeth Sidell and Eleanor DeGraw who spent a brief time visiting friends in this Community. We hope when they come again they will forget to remember their return trip and extend their tarry beyond the limits of a few days.

July with its torrent of burning sun has come to stay till it goes. We are having a quiet celebration of Independence day by trying to keep cool.

Genevieve DeGraw.

North Family.

July, 1897.

HEAT is intense. An abundant cherry harvest gives more than abundant employment to Brethren and Sisters; other fruit will soon demand attention. All kinds look promising.

Two young men and one of riper years have been added to our ranks since early spring. All seem interested in giving freely of their best efforts. Two women who have been corresponding with a view to membership are expected to visit us soon.

Public meetings were opened July 4th; an excellent beginning has been made. The removal of the Canaan family leaves a lamentable space in our large meeting house. We miss them in the singing and in spiritual ministration.

We are receiving invitations from several leaders in the social movement for a company of Brethren and Sisters to attend meetings in Chicago to give suggestions and otherwise aid in the organization of a new co-operative society. It is but natural that those who have so long held together on the basis of radical communism should now be solicited for help in solving the difficult problems of our time. We know that we have some yet to solve for ourselves. Experience has taught us that the religious impulse alone, based on strong conviction will prompt to that self-denial which will insure success in any organization beyond a mere business compact. The present systems of industrial and social life have evidently reacht their day of doom. God speed all workers toward those conditions of justice which must ever be the foundation of "peace on earth good-will to men."

Catherine Allen.

Shakers, N. Y.

July, 1897.

ON a neat little memento presented us by a friend to be used for removing the dust from the eye glasses was printed the motto,

"If you would see the world aright,
Be sure and keep your glasses bright."

It led us to reflect that in all the phases of life objects apparently partake of the condition of the medium through which they are seen. The mind inclined to be misanthropic, looking through the vision

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of the pessimist sees life as it were moving backward toward universal collapse.

But to a mind which has a clear sight, viewing aught existing conditions knowing that out of the conflicts of opinion and clashing of interests that seem at present to absorb and turn to a sinister use human life; above it all there is the good angel of concord, more powerful and far-reaching in the results than all the rest. We do not accept the doctrine of a chance world, nor that of fatalism. The one leaving everything to go hap-hazard; the other accepting what ever is as final with no power to change for the better.

We would suggest the fact that the good Deacon in his controversy with the slave-holder believed that the Lord would be on the side of the one who was ready to help himself; at least the slave-holder thought so judging by his conduct when they had their last meeting.

The prospects at present indicate a heavy hay crop. Spring crops are late, the last corn planting on the 25th of June. When we compare conditions with the flooded districts of the west and the sufferings from the violent wind-storms that have devastated sections of our country we have reason to be thankful for our exemption from those destructive elements.

Hamilton DeGraw.

Enfield, N. H.

July, 1897.

We are pleased to report visits from gospel kindred. For a short season we enjoyed the presence of the first order of Ministry of Mt. Lebanon, and whose ministrations we trust will add to the spirit of concord and fellowship so essential to make home a "sweet home," especially important to keep the torch of truth burning, so that others seeing its beams of goodness may safely follow its onward and upward wake, from all that defileth or maketh a lie.

A company of six Sisters from East Canterbury, have spent a few days with us, adding to our lives good cheer, for soul communion and interchange of thought, giveth new inspirations, not only to abhor evil and cleave to the good, but inspireth new zeal to do greater good for others, practical righteousness the true spirit of Christianity.

What exalted thoughts flash upon the mind at the name of home. Well may the children of God sing, "Be it ever so humble there is no place like home." When we think of the homes under the thraldom of the demon of licentiousness, stricken with soul-blighting diseases, tinctured with the curse of intemperance, fettered in the chains of tyranny, homes wherein the angel of purity never enters and the song of gladness never sounds, how our hearts ought to throb with sympathy for the unfortunate, and with gratitude for our own blessing.

Is not home life made harmonious and prosperous by the congregated efforts of her inmates to establish justice, morality and integrity of the highest order? and should not home be of such worth to us that we exert our abilities to get rid of all that is disagreeable and debasing? thus adorning home with virtues and joys of more value than the costliest gem we could possess, or the finest works of art we could hang upon the walls. True,

> Home's not mere roof and room,
> It needs something to endear it;
> Home is where the heart can bloom,
> Where there's some kind lip to cheer it.

George H. Baxter.

Shaker Station, Conn.

North Family.

July, 1897.

Beloved Editor;—We contribute a few lines to The Manifesto and thus add to Home interest we trust. We are enjoying one of the best of God's blessings—good health.

The Brethren are having great success on the farm. Not because of the great numbers toiling thereon, but because God is in the midst of those who serve Him faithfully, and whose interests and loves

are universal; no one claiming aught as mine or thine. Jesus said, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." Showing we can not love and serve God unless we love and serve one another.

We have taken advantage of the pleasant Sabbaths, and held our morning religious services at the Church. In the afternoon they meet with us for Singing. We enjoy this interchange very much.

Our dear Father, Gilbert Avery is enthused with the vegetarian principle and says he is going to be a vegetarian the rest of his life. If he at the advanced age of eighty-nine years can change his diet, should those who are younger think it such a task?

The Brethren are drawing coal for winter use. The haying is already commenced. The cherries are almost all gathered. Through the liberality of our friends at the Church we have enjoyed quite a feast of strawberries; another year we hope to have some from our own garden. The peaches are fast ripening. The Sisters are painting and improving all that needs this attention round about home.

We hope Elder Andrew Barrett will continue to keep us informed through the Home Notes as to the progress they are making in Florida, as we are much interested that they prosper.

Love to all our gospel kindred.

Edith E. Shufelt.

EAST CANTERBURY, N. H.
June 24, 1897.

B. L. G——,

MY ETERNITY SISTER;—So short a time since you left us for your long-anticipated, happy visit to our dear friends at Enfield, yet we have missed you. How could it be otherwise! Faithful stewards you have been, and for this claim our love and blessing. This is another seal placed upon your loyalty to your friends, your Church and your God. We are all the while breathing prayers that the Father's Angel messengers attend you.

I am sitting at the type case and as I think of you and your dear companions, there rushes to my mind so many thoughts of days of happy interchange, now past, yet to be renewed in days to come, that I can set them in type as readily as I could write with the pen. I shall be glad to welcome you again to the dear old Printing Office where you and I have loved and lived and worked together until——Let us draw the curtain, and at the holy shrine whereon we have offered our vows of consecration as a sweet-smelling savor before the Lord let us ask angels to bless our past efforts to do the right and so chasten us, in the wisdom of the Divine Spirit, that we may become subjects of the Resurrection order wherein old things have passed away. May our friendship be after that pattern which makes us friends of God, and friends to each other whose love never waxeth cold.

Whisper comforting messages to each one, to the Mother Queen of your party, Sister Ellen Myers, crowned with her years of rich and ripened experience; give her the kindest wishes of her girl subjects at home. Love to your mates, and kind remembrance to the dear Sisters in the Office, to our absent Ministry, and finally to all. Lovingly,

Josephine E. Wilson.

WANTED—MEN!

GOD give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagog
And d—— his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large profession and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.—*Dr. J. G. Holland.*

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Sanitary.

Potato Pie.

Potato Pie may be made by lining pie tins with ordinary pie crust, and filling with mashed potatoes seasoned with a little fried onion and summer savory. Put on an upper crust, and bake from twenty to thirty minutes. Serve hot.—September *Ladies' Home Journal.*

"Blood being made from the assimilation of food, it is, therefore, to food itself we must primarily look for the origin of these earthly deposits. Besides providing the requisite elements of nutrition, food contains calcareous salts, which, upon being deposited in the arteries, veins and capillaries become the approximate cause of ossification and old age."

"The action of distilled water as a beverage is briefly as follows: First, its absorption into the blood is rapid; second, it keeps soluble those salts already existing in the blood, thereby precluding their undue deposit; third, it facilitates in a markt degree their elimination by means of excretion. After middle life a daily use of distilled water is highly beneficial to those desirous of retarding old age, and it is also a useful adjunct for averting stone in the bladder and kidneys."

Distilled water, diluted phosphoric acid, glycerine and some of the aromatics constitute a most delicious drink—a very nectar. And this nectar, drank freely, tends to remove calcareous deposits, thus prolonging human life.—*Temple of Health.*

FOODS FOR THE AGED.

Some foods contain too much calcareous substance for health; but fruits, nuts, fish, venison and wild game contain only a very trifle of these calcereous salts and earthly particles, and are, therefore, very healthy for the aged. Fruits and distilled water are specifics for ossific depositions.

A French physician observes "That man begins in a gelatinous and ends in an osseous condition. . . . . In the human body water forms 70 per cent. of its aggregate weight; in fact there is not a single tissue which does not contain water as a necessary ingredient. Now water holds certain salts in solution, which become more or less deposited, notwithstanding the large proportion eliminated through the secretions. Nevertheless it is only a matter of time before these minute particles deposited by the blood have a markt effect in causing the stiffness and aridity of advancing life. The reason why in early life the deposits of earthly salts are so infinitesimal is simply because they have not had time to accumulate. It is the old kitchen boiler which is found full of incrustations, not the new one, time not having been sufficient for their deposit. M. LeCann proved by analysis that human blood contains compounds of lime, magnesia and iron, averaging 2. 1 in every 1.000 parts. This clearly demonstrates that in the blood itself are contained the earth salts, which gradually become deposited in the system."

A SABBATH PIECE.

By Cora C. Vinneo.

This is the Sabbath!
From my window looking west
The stately hills arise,
Splendid in all their wealth
Of emerald robes broidered with gold and white,
Shadowed with mellow light,—
That light that falls through mist veils,
When the sun hides like a priest
Kneeling in silence at a holy shrine.

And souls sometimes
Must take a Sabbath rest,
Must gather strength to meet
The cares that come with mailed feet,
Clanking adown the chambers of the soul
O cares that come!
O mighty griefs that roll!
Go back and let us rest.

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Ah! this is my Sabbath day,
My very own!
And in it I will meditate and dream
Of life and all its blessedness,
Of Prayer, the white-winged messenger
that steals
Noiselessly through our cloister's door
ajar
Bringing sweet tidings from the world
afar.
Of Faith, the divine preceptor
And Hope, the angel standing at her
right.
Of Love, that makes us think
And do more holy things than aught
beside.
Prayer is a power,
Faith and Hope are powers
But Love combines and comprehends
them all.

So in this Sabbath, holy and divinely
still,
There comes a bliss
Whose name I feel but can not tell.
And from the Sacred Place
I hear this message to my soul:
"Silence and wait
And all things will be well."

Mt. Lebanon, N. Y.

WHAT WAS HIS CREED?

He left a load of anthracite
In front of a poor woman's door
When the deep snow, frozen and white,
Wrapt street and square, mountain and
moor.
That was his deed,
He did it well;
"What was his creed?"
I can not tell.
Blest "in his basket and his store,"
In sitting down and rising up;
When more he got he gave the more,
Witholding not the crust and cup.
He took the lead
In each good task.
"What was his creed?"
I did not ask.

His charity was like the snow—
Soft, light and silent in its fall;
Not like the noisy winds that blow
From shivering trees the leaves; a pall
For flowers and weed,
Drooping below.
"What was his creed?"
The poor may know.

He had great faith in loaves of bread
For hungry people, young and old,
And hope inspired, kind words he said
To those he sheltered from the cold.
For we must feed
As well as pray.
"What was his creed?"
I can not say.

In words he did not put his trust;
His faith in words he never writ;
He loved to share his cup and crust
With all mankind who needed it.
In time of need
A friend was he:
"What was his creed?"
He told not me.

He put his trust in Heaven, and he
Workt well with hand and head;
And what he gave in charity
Sweetened his sleep and daily bread.
Let us take heed,
For life is brief.
This was his creed,
This his belief.—*Selected.*

Deaths.

Eldress Lois Wentworth at West Pittsfield, Mass. April 30, 1897. Age 73 years 3 mo. and 28 days.

Anna Dodson, at Mt. Lebanon, N. Y. June 25, 1897. Age 79 years, and 23 days.

J. Sullivan Wright at East Canterbury, N. H. June 28, 1897. Age 87 years 10 mo. and 5 days.

Br. Sullivan entered the Community in 1846. During this pilgrimage he has been a faithful Christian worker.

Eldress Lydia Annas, at Shakers, N. Y. July 10, 1897. Age 80 yrs. and 10 mo.

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Books & Papers.

HUMANITY for June has the Question of the Hour, and gathers its inspiration from the Bible. The Christians who believe in preaching the gospel to the poor, may find in this a valuable lesson. The poet asks,—Is it so? Then we have—Charity against Justice. Metaphysical Jim tells a long story in a few words and he tells it without "sarpints and trees and woman, A foolishin' with Satin." The poetical story of the Tariff and of Cuba are fully illustrated and will be read with much interest. Other pages of the Journal abound with many good things. Publisht at Kansas City, Mo.

WORD AND WORKS for July has an interesting chapter on the Sun, Moon and Planets. Every reader can in this place study the heavens at his leisure, and learn of many wonderful things before he bids adieu to his home on the earth. A long chapter on the study of the stars abounds with information and illustrates the heavens so clearly that all of these wonders are brought right into our own homes.

Clinch nails No. 7, is a sermon of the first quality and worthy to be read in the pulpit or in the home of highest culture. Passing hurriedly over many interesting articles, Justice attracts our attention, for the article is true to its title. The Chat with Passengers, tells of the wonderful things that have been seen and heard and felt during the past month. Many gems of worth follow, but we will only stop at the Query Corner and witness a strange exhibition. The dear Doctor's heart must flutter at the sight even tho he is able to clear up the mystery of the many queries. Every paper remembers the children and their little letters that are publisht tell many a nice and wonderful story. Pub. by Word & Works Co. 2201 Locust St., St. Louis, Mo.

An important and very interesting historical paper is the leading article in FRANK LESLIE'S POPULAR MONTHLY for July. It is entitled, Heroes of the Neutral Ground, and treats of the little-known history of the patriots who protected the homes and people of the Saw Mill Valley, N. Y., from the raids of the British during the Revolution. It is written in an attractive style by John P. Ritter, and is profusely illustrated. There is an article on Syracuse University, by Jennie M. Bingham, the ninth in the excellent series on American Universities and Colleges, and beautifully illustrated with views of the buildings, Greek Letter Society houses and portraits. The markets of the Mediterranean are picturesquely described by Margaret Seymour Hall. A paper on banana-growing, by A. James Miller, tells of the production of that delicious fruit in Central America. Colonel Nicholas Pike, the prominent naturalist, talks entertainingly about his adventures in hunting the crocodile and alligator. The Story of a Passport, by Cecil Burleigh, describes the trials and tribulations of the career of such a document. In A Shelf of Birds' Nests, Elizabeth Nunemaker gives an interesting account of her observations among the homes of "our feathered friends." There are a number of good short stories. The absorbing serial, The Catspaw, is continued, and the department for young people is as attractive as usual.—*Frank Leslie's Pub. House, New York.*

THE PULPIT for June has a large amount of good reading. The Mastery of Self, by Rev. Calvin S. Gerhard; Modern Missions, by Rev. J. L. Smith; The Church against Societies, by Rev. C. L. Scott; Fourth of July Address, by Hon. S. B. Elkins; Resurrection, by Rev. C. H Parkhurst, D. D.; A Life Greater than Life Work, by Rev. C. C. Hall; Quiet Strength, by Rev. R. E. Knowles, B. A.

Publisht by G. Holzapfel. Cleona, Pa.

Among biographical articles of special interest soon to be printed in THE OUTLOOK will be a sketch of Joseph LeConte, the famous scientist of California, who has contributed more than any other American to our knowledge of evolution and one of General Lee, the great Confederate Commander, written by one who was a student under him at the Washington College, and telling for the first time many incidents and anecdotes of great interest about General Lee in his capacity as a college president. [$3.00 a year. The Outlook Company, 13 Astor Place, New York.]

THE VITAL QUESTION, from The New Era Cooking School, Worcester, Mass.

"The object of this booklet is to turn the search light of intelligence on the great unrecognized incapacity of the material, out of which, in this age, the structure of man is built, to the end that its incapacity may be recognized as a cause now hidden, but the terrible results of which are known."

Pub. by The New Era Cooking School. Worcester, Mass. [Price 12 cents.]

In an historical article recalling the destruction of our National capital by the British forces in 1814, Clifford Howard in the July *Ladies' Home Journal* will show that Dolly Madison, the most beloved and popular woman of her day, was courageous and fearless in the face of grave danger. In the mad stampede from Washington, that preceded the invasion by the British troops, Dolly Madison was the last to seek safety in flight, and her final act before quitting the White House, as the enemy advanced, was to seize the Declaration of Independence and carry it to a place of safety. As the White House was immediately afterward looted and burned by the British, Mr. Howard declares that but for brave Dolly Madison the priceless parchment would have been destroyed.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for July has an article on Charles Scribner Sr., by Nelson Sizer; Two nice illustrations accompany this piece. The Genesis of Thought, by Prof. J. H. Shull; Phrenotypes and Side Views, by H. S. Drayton, M. D. Mary

L. D. Hall, President of Sorosis, by Jessie A. Fowler; Several portraits illustrate this article; Men of Note, by Dr. Lewis G. Jones, M. A. Illustrations of Bandaging, Anatomy and Physiology, by Capt. H. Evans; Physical Culture Exercises; Vaccination; Blood Purifiers; Children Precious and Promising, by Nelson Sizer, prettily illustrated; also many other articles of great value.

Publisht by the Fowler & Wells Co. 27 East 21st St. New York.

JESUS OF NAZARETH AS A HIGHER CRITIC, by H. L. Hastings. This little book is No. 38 of The Anti Infidel Library. A few lines from the body of this book will speak for itself. "The man Christ Jesus was in a position to speak impartially concerning these matters. He was neither a Priest nor a Levite and did not subsist upon the tithes and sufferings of the people and so had no pecuniary interests in the national religion. He was not a Scribe nor a Lawyer, nor was he a theological professor, bound by his position, his vows, or his salary to study the law and defend and proclaim it however he might doubt its authority. He was untrammeled by creeds, confessions, and sectarian bonds. He was neither a Pharisee, Sadducee, an Essene or a Herodian. He was of royal lineage, but he laid no claim to authority on that account. He was a plain, working man; his hands ministered to his necessities. He was able and willing to earn his living, and could afford to tell the truth."

Pub. at 47 Cornhill, Boston, Mass.

THE JOURNAL OF HYGEIO THERAPY for June has an Appeal to Publishers, and Dr. Gifford is right in his request.

The Medical law of the present ruling power, of the state of Ind. which happens to be that of the old school, may do some harm as well as some good. The Science of Life, has a chapter on The Treatment of the Sick, by T. V. Gifford, M. D.; Typhoid Fever, by Ella Young, M. D.; The Sensation of Hunger, by Susan E. Collier, M. D.; The Breath of Life, by Elsie C. Smith; The Anti-Vaccination Warfare; The Laugh Cure; etc., etc.

Publisht by Dr. T. V. Gifford & Co. Kokomo, Ind.

As you can not throw a ball against a wall, even in the darkest night without being hit by its rebound;—so you can not project the most secret hatred toward another without sooner or later receiving the rebound rudely against yourself; of the curse you sent from you. Your ignorance of this will not screen you one bit as to results.—*Oliver C. Hampton.*

THE thankful heart sends sweetest accents to the lips.—*M. J, A.*

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SEPTEMBER, 1897.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. SEPTEMBER, 1897. No. 9.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

SELF-GOVERNMENT.

By Elder Henry C. Blinn.

IT was Jesus that complimented a rich publican whom he met on one of his journeys, and made of him a friend and an assistant in his religious work, instead of provoking a controversy and making him an enemy. Jesus evidently had some knowledge of this rich man previous to the visit, and felt quite well assured of a kind and pleasant reception. The singular story of their meeting, the informal manner of introduction and the final closing of the scene, evinces a care in both persons of well-directed self-government. It is a lesson that is well worthy of a Christian mind, and that need not diminish in its application to our daily life.

From the earliest history of the race, throughout all the savagery and ignorance that has so plainly markt its passage, and through all the dominant influences that have been exercised by the strong over the weak, there has always been found a growing, manly regard that has lookt upon the government of one's own mind as being much in advance of the most refined slavery. The selfish influences in man, like the same qualities in the beasts of the field will ever struggle for the mastery, as these for ages have been, largely, the ruling power.

The march of man, however is upward into better regions of thought, into higher moral and spiritual conditions, which aids in the unifying of the race, more closely, and makes it more dependent as individuals upon each other. Thousands of years ago this excellent lesson was learned and placed on record as follows;—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

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Any savage conqueror, with a sufficient following might destroy many human lives and much valuable property, and then place himself as a ruler over others, who at once are made slaves to his dominant passions. In many cases the family of man has adopted this extremely selfish course, and made "Might to be right," and through this power of usurpation governed accordingly.

On the introduction of the Christian religion a better system of procedure was initiated and men and women were urged to change their minds by leading a higher order of life, and by walking in a new and narrow way. Instead of being so anxious to dominate over each other, for selfish interests, they were incited to treat others as they would wish to be treated if placed under similar circumstances.

At the same time that this Christian faith was made manifest it was found that two classes were now permanently placed before the world. The one to continue its ruling through inordinate selfishness, so far as was possible which was done in multiplied ways as the strong opprest the weak. The other class, under a different ministration was instructed to deal justly, to love mercy and to minister deeds of kindness to all of God's creation.

As human nature is quite the same in all ages of the world, and the selfishness of man so like the selfish, dominant nature in all the animal creation, it is sure to assert itself unless ameliorating influences of a strict self-denial are brought into daily practice. A professing Christian who fails to live in the spirit of gentleness and meekness, becomes a sorry specimen of a disciplined order, and the religion which is supposed to be the active exponent of an honest heart, is at best but a faint imitation of the Christ spirit. One of the Apostles in his illustration of religion, said it was to minister to the needs of the afflicted, and so to live as to keep unspotted from the world. And if a man thought himself to be religious and did not bridle his tongue, his religious experience was of little or no account. More wounds have evidently been made by unguarded expressions and sharp speeches than were ever made by poinards or daggers. A sacred writer also says, "the tongue is full of deadly poison," and this is literally true, when we make reference to an unbridled or undisciplined tongue. An education in ribaldry whether among the rich or poor, young or old becomes a prolific source of uncleanness and makes infectious even the atmosphere around us.

History informs us of a class of low, ignorant and selfish persons, whose disreputable language received the name of Billingsgate from the district where these people resided, so that now the coarse, undisciplined, vulgar language of one person to another is known by that name, to the disgrace of the one from whom it proceeds.

It is quite unfortunate that any circumstance should ever arise to call forth any expressions otherwise than those that have been well matured under the influence of a good spirit, as such things may be so thoroughly impreſt upon

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the minds of the young, that even in old age it may not become obliterated.

The Shakers in the early days of their organization dwelt long and earnestly upon the necessity of kindness of speech. In forming the Societies, their members were taken from the several Christian churches, as good men and good women, zealous for the honor of their religion and for the forms and ceremonies which were demanded. The baptism of the body, however and the fear of losing their place in the resurrection, had all failed to baptize many of them into an element that would wash away the selfishness of the human heart, or cleanse it from that inheritance of the flesh which abounds in the language not congenial to the spirit of the church of Christ.

The Shakers believed as was written by the prophet, that God would turn to his people a pure language, as well as clothe them with a pure spirit. They not only talkt about it, but they sang about it. They were emphatic in their declarations of right over wrong and testified that even a Christian faith was of no value only so far as it had an influence for good on the daily life. To make this change of the mind more effectual for good the testimony was clothed with musical harmony, to the decided advantage of every one. And here follows one of the simple lessons so potent for good.

"With a new tongue I now will speak,
My words shall be both mild and meek,
A gospel union I will seek
With all my dear relation."

Other minds in other walks of life have been imprest in the same manner and have given voice to their anxious hope, through these simple ministrations to cultivate the beautiful spirit of kindness.

"Speak gently, it is better far,
To rule by love, than fear,
Speak gently—let not harsh words mar
The good we might do here."

No better admonition than the above could be placed before those who have accepted the testimony of Jesus the Christ which is the gospel of love, and the members of every Community of Believers should seek to emulate each other in the cultivation and use of a language so pure that it may be publisht to the whole world, to their honor and glory.

East Canterbury, N. H.

SELF-LOVE.

By Eldress Anna White.

SELF-LOVE leads to great efforts to establish our own righteousness on all occasions. Self-abasement leads to active exertions to detect and prove our unrighteousness and if by reason of faithfulness this can not be done in any matters of importance, then will there be the more diligent inquiry and search to do it in smaller matters.

"Confess your faults one to another" is a rule that if used every day, would

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have a most beneficial effect upon the character. "Turn the battle to the gate" by as free and full a criticism of our words, intents of the heart and acts as we would use toward others.

Blessed is the man or woman who tells us of our faults; should be our motto. This would make even our enemies, as they might think themselves, our valued friends, for whom we can pray, that for the good they have done us, unintentionally it may have been, in helping us to perfect ourselves that some one will help them to correct their faults. It is thus, that if a man's ways please the Lord he will make even his enemies to be at peace with him.

Mt. Lebanon, N. Y.

Correspondence.

EAST CANTERBURY, N. H. JUNE 27, 1897.

OUR ABSENT SISTERS;—You may be a little surprised to learn that this letter was written by one who gives you so little attention at home, and yet you may have heard that distance lends enchantment, and it may prove so in this case. At an earlier date we visited Enfield where we formed new friendships and learned new lessons and made new resolves. May you do no less.

Our pilgrimage through this life is not upon flowery beds of ease, neither are we obliged to wear a crown of thorns. If the thorns are our choice, we must submit to the pain they cause us.

You all, doubtless, admire the rose, but did you ever examine it closely in the different stages of its growth? As you read this do you not call to mind the little rosebush all covered with thorns up to the very buds. What do you find? A bush without beauty, without fragrance, but not without form. All that is lovely, all that is fragrant, all that is beautiful is developing within.

Here then is the lesson. From a rough exterior, you can develop a well ordered and symmetrical character. From the rough ledges of granite and of marble have been wrought the most wonderful pieces of mechanism and art that the human mind is able to comprehend. Is this grand power of fashioning and forming to be left to be displayed on inanimate things? Is there not a possibility that the good things of God's Kingdom can be realized and perfected to the honor and glory of a virtuous cause by those who have shared the blessing of spiritual guidance for so many years?

As you walk over the consecrated grounds in the Community at Enfield, think of those devoted souls who have given their lives for the upbuilding of the Zion of our God, in that beautiful valley. I have nothing very sentimental to say and I need not tell you that my only anxiety is that you walk worthy of the vocation whereunto you are called. Be an honor to yourselves and to the Society that you represent, and whatever you may chance to see

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even if it be of a worldly character, that may attract your attention from the path of duty, remember, that beneath every rose however beautiful, there is always a thorn. Your brother,

WM. W. BRIGGS.

THE ANCIENTS OF THE CITY.

A tribute to our Sister ANNA DODSON.

By Cecelia DeVere.

ONE by one they leave us and our eyes
Looking on them through the farewell tears,
See the glories of the golden dyes
Weaving coronals for closing years.

See the cast up pathway that they trod
Over mire and maze of poisoning thorn,
Steep the road the pilgrim's way to God—
Rough, but radiant with the rays of morn.

Noble were the patriots of our land,
Zealous to establish freedom's laws,
Nobler far the self-denying band
Pledged to suffering for Mount Zion's Cause.

Pledged to keep the holy helpful vow,
To obedience pledged whatever came,
We who share their fruits of labor now,
Are we lighted by their quenchless flame?

Have we reacht the increase—vision seen
By the prophets biding but in tents?
Have we access to the fountain clean
At whose touch the soul to God repents?

Blessed sister, simple and sincere,
Precious link between us and the past,
May we often draw thy spirit near,
May thy brave example with us last.

Sacred consecration unreserved,
In a gift of faith by thee was made,
Never from thy youthful promise swerved,
Never let thy soul's white lilies fade.

To thy parents happy was the choice,
In the hour when nature's claims assailed,
On this mountain thenceforth to rejoice,
More than Jeptha's daughter e'er bewailed.

Christian sacrifice they understood,
Adverse logic gained but doubtful place,
T'was a hawk that would destroy their good
E'en though high and circling in its grace.

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What a triumph when a holy child
Filled with courage helpt her parents on,
Turned herself from sin's deluding wild
Where so many purblind ones had gone.

What the pain and marvel still through life,
When companions sometimes broke their clasp,
And went down to earth's bewildering strife,
Phantom joys and sorrows real to grasp.

What straightforward loyalty was thine,
What pure charity that seemed like prayer,
Or like sunshine on a pagan shrine,
With a smile concealing folly's glare.

E'en when souls long cherisht in thy love
Gave ingratitude, thy lips were dumb,
Thy reward was with thee from above,
While thy thought was but for good to come.

Faithful with the faithful hast thou been,
Long thy home shall miss thy pleasant ways;
Farewell dear one, till we meet again
Safe within the pearly gates of praise.

As the ancients silently depart,
Shall we die in ignominious calm?
Make no struggle to sustain our part
And ignore the gift containing balm?

Look we up to heaven, or down to earth
For the impulse that shall mould afresh?
Shall we draw from life's immortal worth
Or be swamped in fallacies of earth?

As new palms of victory we take,
As we lift the spotless banner high,
Every effort doth our souls awake,
And we know God's work will never die.

O, I hear sweet music roll and swell,
Through the life-cloud screening from our view,
That fair realm where our beloved ones dwell;
Hark! each cadence will glad hope renew.

Mt. Lebanon, N. Y.

Sacred to the Memory of our Gospel Mother Eldress LYDIA ANNAS.

By Orrin Beaver.

ANOTHER Spirit, after a long life of self-denial given to the cause of purity and virtue, has laid aside the vestments of mortality to don the spotless robe of the justified in the celestial mansions of the beautiful home above. Our beloved Eldress Lydia, was ever a tower of strength to all in Zion es-

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pecially to the young for whom she always manifested a deep interest, deeming no sacrifice on her part too great if thereby she might give them a fuller understanding of the saving principles of a Christian life. Possessing the wisdom gained through long years of toil and self-devotion to the good of souls, and deeply solicitous for their future good at all times, she drew them to her as with a magnet and they loved her with all the affection they could have shown a natural parent.

She had lived among Believers for over seventy-four years; was acquainted with many of the early founders of the society in Watervliet, and often spoke of the suffering they past through in those early days, when they lackt many of the temporal comforts they now enjoy. She ever manifested a spirit of thankfulness for her gospel call to prove herself a child of Christ and a daughter of Mother Ann.

I had the pleasure of her acquaintance for over thirty years, and during that time I never saw an element of weakness in her life, but she always rejoiced that she had set out in the way of God in her early youth, and had strength given to carry her safely through her earthly pilgrimage. She often gave a strong testimony in favor of a Christian life saying she thought the life taught by Christ if truly lived was the only one that could yield perfect happiness and justification to an intelligent being. Faithful in the performance of every duty appointed to her, she was one we shall truly miss in all the relations of life. Kind and charitable to all, a peacemaker at all times, loving with an unselfish love for one common humanity, I do not think the person exists, however low in the scale of humanity they might be who was beneath her love, or too inferior for her tender ministrations.

Farewell to thee Sainted one, we shall often miss thy cheering voice, and while we feel that our great present loss is thy eternal gain, we know that thy gentle Spirit will not leave us, but will often hover near to cheer us as we bravely bear the trials of life through the few short years of Time, so that when called to our Eternal home, it may be said of us as of thee, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Shakers, N. Y.

THE INDWELLING SPIRIT.

By Hamilton DeGraw.

THAT wise and very important counsel "neither cast ye your pearls before swine," was given with the understanding that we should not present the high and holy things of God to those who had not attained that degree of intellectual growth which fitted them to receive it; only by prayer and supplication and a complete renunciation of self, with an earnest desire to receive the indwelling spirit can it be given. The tendency of the materialistic mind even when cloakt under theological teaching, is to look away from the internal and spiritual life for a manifestation of the divine.

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To those who are dwelling on the materialistic plane of their being, the divinity that dwells within is as foolishness; but we address those who have tasted of the fruits of the Spirit and without the shadow of doubt and with a knowledge of the truth have felt the opening of the internal sense, and know that to be "spiritually minded is life, joy and peace." That faculty in man that causes him to look above the conditions of physical existence, altho through his ignorance and inability to comprehend that faculty and in its manifestations it may appear vague and unreal, is, nevertheless, as permanent and reliable a condition of his life as those that are more directly connected with his existence.

The highest intellectual development is not always the one that has the largest scope and most expansive vision that enables it to grasp and view spiritual things; many times it is very crude, delighting in that which abounds in mystery and unexplainable power; but it satisfied for the time that internal longing of the soul which could not rest contented with dead forms or lifeless creeds and as the spiritual became unfolded what was once the sustenance upon which it maintained its life, proved to be worthless.

In the acceptance of the truth its possessor becomes as a little child, as it brings the soul into the conscious presence of the Infinite spirit, removing all egotism and pomp and self-laudation, at the same time imparting a dignity and grandeur to the life that the worshipers at mammon's shrine, are unable to understand or accept.

The saying that "speech is silver but silence is golden," has its basis on truth, but needing the exercise of wisdom to know when to give utterance to thought and when to remain silent. Many times the most effective method of bringing the soul into conscious communion with the Divine presence is silent meditation, gathering the sense away from the distracting influences of the outer life that it may accumulate a reserved force to be used when duty calls to enter the arena and grapple with the opposing forces.

The beautiful example and counsel of the Divine Master can be practist with profit by those who are desirous to develop their spiritual life. "When thou prayest enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Altho the elements of spiritual decay have to a greater or less extent permeated their life, the monastic retreats when first establisht were based upon the necessity of having a place of retirement from the inharmonious conditions of the world; and the unsettled state of human society during the time in which they were organized, testified to the wisdom of their building. But "man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

While it is right that there should be seasons of retirement, it is also necessary that the soul should at times come forth where the conflict is waged the fiercest. The law of action and rest is as operative in the spiritual life

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as in the physical. When the race has developt more harmonious conditions than at present and the indwelling spirit has asserted its right to rule the temple of life in both the inner and outer courts; when in the dealings of man with his fellow-man truth prevails and to do "unto others as ye would have them do unto you," is the rule and not the exception; then he will be enabled to enter into such close communion with the Divine that the exclusive retreats which were intended to give an opportunity for spiritual development will not be needed. The admiration of the world has been given to those who have in a large measure attained unto that exalted station; but to fully comprehend that life, it must be evolved from out of the crucible of suffering, and each individual must for himself test the virtue of that power.

When Savonarola was to suffer martyrdom on account of his testimony against the corruptions of the church, on being led to the stake the Bishop, in his excommunication said, I expel you from the Church militant and from the Church triumphant." Savonarola exclaimed, "not from the Church triumphant that is beyond your power." Every one who has experienced that divine illumination has at some previous time had to ascend the mountain and have the kingdoms of the world and the glory thereof presented to him and told that all these would be given if he would fall down and worship them. Those who refuse to give that homage know the joy that comes when "holy angels minister unto them."

Admittance into that temple whose occupants have received the divine illumination, can only be through the gate-way of self-abnegation; but to those who have arrived at the inner court and have for their guide the light of the Spirit, can view with pity the multitude that are groping in the dark, but are unwilling to accept the light. What can be the force that is impelling human life onward, urging it to reach higher than the present plane of thought and life? It is the indwelling spirit, that is the motive power which inspired the heroes and martyrs of the ages to deeds of self-sacrifice and a willingness to suffer for the truth; to give their whole life to the uplifting of the race. It is the power which at present is causing efforts to be made to cleanse the temple of life that its occupants may not be bound in slavery to the passions and influences that keep them from asserting their right to be sons and daughters of God.

Altho at times this divine overshadowing may come, lifting the soul above its present state and enabling it to realize what is possible for it to attain unto, but for it to permanently abide, there must also be the garden of Gethsemane, and through it each individual soul shall pass and the experience that is gained there, will enable it to realize the fact that "life is more than meat and the body than raiment." There is a condition the materialistic mind can not understand and only by obedience to the highest promptings will it be enabled to advance into the perfect light.

Shakers, N. Y.

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THE MANIFESTO.

SEPTEMBER, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

July.

	Thermometer.	Rain.
1896.	71.19	3.128 in.
1897.	74. 3	15 "

Highest Temp. during this mo. 94. above 0.
Lowest " " " " 56 " "
Number of rainy days " " 16
" " clear " " " 8
" " cloudy " " " 7

August, 1897.

JULY has been a very unpropitious month for either farming or gardening. Grass crops have been very abundant, but the month has been so very wet we have barely commenct harvesting the crop. 16 rainy days giving us 15 inches of water, averaging about half an inch a day the entire month. One continuous rain gave us 7½ in. in twenty-four hours causing the water to overflow our dams, and making the valley below a lake from two to four feet deep. It has been such a month that we desire never to see another so destructive and so wide spread. It has spread E. W. N. S. destroying millions of property and multitudes of lives. One woman with her two children and house were taken by a tornado, carried to the center of the Hudson River and sunk and they were drowned. There might be a volume written if the entire sad catastrophies were chronicled that have occurred during July 1897.

With all the prevailing destruction, we are very much blest. At present we have plenty to eat and to drink. We are well clothed and housed from the storms. We have purchased cement and paint to preserve the roofs of the Meeting House, Office, Infirmary and Laundry, so they will not leak, if paint, cement and solder will prevent it.

A half mile more of the State Road between us and Hancock is being constructed. This will prove an additional blessing to travelers. We have gathered from our garden thirty-three bushels of strawberries and nine bushels of raspberries and have more of the last named to gather, then will come the blackberries. The early apples are fit for use. Cherries have been abundant. Our fruit crop is good, and abundant. The hot weather is injuring potatoes.

Sister Amelia Calver has become an apiarist. She has at present eight swarms. Yesterday she was taking up box honey. In doing so she became a veiled Nun. Elder Timothy Rayson is a Shaker Trustee. He takes Br. Benjamin Gates place who has resigned.

Thursday July 22nd the Ministry left Mt. Lebanon, and are now at Colonie. They left here in usual health. At present it is healthy among us. No one is indisposed to my knowledge.

Calvin G. Reed.

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Shakers, N. Y.

August, 1897.

THE past month gave us a taste of tropical weather. One hundred in the shade! We were careful not to make any uncomplimentary remarks about "Old Probabilities" for we might regret it when the blizzards of December were blowing; but we thought of the pleasure of Professor Andree's trip in an air-ship to the North pole or of Dr. Nansen's arctic explorations. But we will try and be philosophical and make the best of it whatever the variations of the temperature.

Those grand and inspiring words of Gladstone in the MANIFESTO were like a benediction rebuking the narrow spirit of sectarianism that would contract the sphere of human thought making it less able to comprehend the universality of truth which is the true goal toward which life is advancing. We admire the character of the man and have his picture framed in oak guarding the doorway of our domicile.

We think our little MANIFESTO is doing even better than the son of Erin's isle who said he had "started with nothing and had held his own." May blessings be with those who have the burden of its publication, and if interest could be quickened to the extent that would make it a semi-monthly, its work in the missionary field would be strengthened.

Hamilton DeGraw.

Shaker Station, Conn.

North Family.

August, 1897.

IT is needless to say that we are having more cloudy than sunshiny weather, for this seems to be the general complaint. Farm work is much delayed by almost constant rain.

The Sisters have been, several times, to the distant hills, some two or three miles away, for huckleberries, but success did not crown their labors as the berries are quite scarce.

Two of our Sisters, Angeline Brown and Florence Staples in company with Eldress Sophia Copley of the Church family are about to return from the sea-shore after an absence of sixteen days. They have been selling Shaker bonnets, fancy goods, confectionery etc., with considerable success.

Since our tarry in Enfield we have had occasion to attend one funeral,—that of Clarissa Lyman. She was an aged Sister of eighty-three years. Her acquaintances all declare her to have been a good, true mother.

Elder George Clarke is busily engaged in the laundry, making everything as convenient as possible. We have already a large engine and boiler combined, an improved mill, and at the end of another week our new wringer will be completed.

We bless the labor of consecrated souls and great will be their reward.

Edith E. Shufelt.

[As the following letter was received too late for insertion in the August MANIFESTO, we have thought best to hold it for the Sept. number. It contains some items that may prove profitable reading for many months to come. Ed.]

South Union, Ky.

July 21, 1897.

BELOVED BROTHER;—It has been some time since we heard anything through THE MANIFESTO about South Union. We have past through a very heated and dry season, the thermometer ranging from 100 to 105 degrees. From the first of May to the 10th of July we had but very little rain and the land was intensely dry. Within the last ten days we have received about one inch, with a prospect of more. As it is we have great reason to be thankful. We have been bountifully blest in a good wheat crop, and the Society has thresht some 5700 bushels. This we now have on hand waiting for a satisfactory sale. The prospect for a fair corn crop is good, but the hay harvest is quite limited.

Our home in the valley will afford us but few peaches, but there will be a better

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crop on more elevated land. Apples will also be scarce. Of blackberries we shall have an abundance and then best of all, our Society is not in debt.

In the East family we have canned not less than fifty gallons of blackberries, while the other families may have done as much or even more.

John W. Perryman.

Mt. Lebanon, N. Y.

North Family.

August 6, 1897.

SINCE our last writing more rain has fallen than in any previous month remembered by the "oldest inhabitant." Our houses being on sure foundations remain secure, but tons of the best garden soil and some of their produce have been swept to other regions. Hay and grain have been greatly injured, some entirely ruined; damage to fruit has been as yet, comparatively slight. Trees and shrubs are being much benefitted under skillful pruning by one of our young Believers, our lawns and gardens by the care of others, while a markt interest is manifested by all in adding to the attractiveness and comfort of our home.

Many pleasant hours have been spent in the associated labor of Brethren and Sisters in gathering fruit, also when the entire family have met for pea-shelling where singing added much to our enjoyment.

Twice we have assembled to have heart and mind renewed from the thought treasury of Annie M. Moody, from Malden, Mass., a visiting friend of high culture whose soul development enables her to use intellectual attainments only, as the channel through which to draw the vital substance essential to a noble character and exalted life.

The date of our writing is the 123 anniversary of the arrival in America of Mother Ann Lee and her eight brave companions, and marks an epoch in history which we believe will be much more widely and clearly appreciated in future years than at present. It seems a fitting time for all Believers who realize the value to mankind of the Gospel testimony, to recount the accomplishment of the past, consider the means of success and the causes of failure, distinguish between customs and principles, understand whether certain habits and rules had their origin in consideration of principles or of the necessities of the times, and while comparing present conditions of society with those which existed more than a century since let us adjust ourselves for present duty and future advancement.

Catherine Allen.

East Canterbury, N. H.

Aug. 1897

JUNE and July have given us an abundance of rain and two unprecedented freshets for this season of the year, have visited the valleys of New England. At our own home the roads and gardens have suffered the most. To "make hay while the sun shines" has been a difficult matter for the farmers, as the showers were of daily occurrence.

As a climax to this "down pour," we must note the 23rd of July. The heavens became darkened by the accumulation of clouds in the north, and at the same time in the southwest. One could hardly have believed that the winds would, in a few hours bring these together and form the severest thunder-storm of the season. However, at 10-30 a. m. the clouds had met directly over our village. The "windows of heaven were opened" and the thunder and lightning of that hour, we would not wish to have repeated.

Our large barn, 240 ft long, received one thunderbolt on the center cupola and passing down an iron rod into the barn, it made kindling wood of several boards, and in some mysterious way hurled a fire brand into the hay. The bolt then past out of the barn at the lower edge of the cupola and markt its path by splintered boards on the roof.

Two young men were in the building on

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the lower floor, and both were rendered unconscious for a few moments.

A second thunderbolt immediately followed, but this was at the extreme east end of the barn. It was a mischievous flash as it tore the shingles from the side of the barn, demolisht a window sash, splintered the boards, and then spent itself by splitting some timbers.

The young Brethren soon recovered consciousness and found the hay on fire and the smoke pouring out at the windows. By wonderful self-possession they were enabled by the use of water and a fire grenade which were near at hand, to subdue the flames, and fortunately to save the building from destruction.

Through the ringing of bells and the cry of fire, there was for a short season an intense excitement in our home. Many of our kind neighbors, altho living one or more miles distant, hurried to the Village to aid in preserving the property, and this friendly care was much appreciated.

Henry C. Blinn.

Narcoossee, Fla.

Aug. 1897.

HAPPY are they who can see the nobility of living like Christ, tho their lot is pitched in among the pines and palmettos of Middle Florida. They receive the hundred-fold reward for the sacrifice of a life of transcient pleasure and animal sensation. It is well worth the labor to be so consecrated that place nor condition will take away the enjoyment of a contented mind. Nothing in this life, will spoil the peace of that soul who takes his life in his hand and marches out to duty with every coming day.

It is now about three years since we struck the first ax and bog hoe into the pines and palmettos of our new home, and to-day we are receiving the reward of our labors with much satisfaction. A good comfortable house has been built and painted and ten acres of land have been cleared. A pinery built and planted and now we are harvesting the crop which will be about seven hundred good, saleable apples. Four hundred peach trees have been set out, from which we expect a small crop, another year, Rice, orange, semen, persimmon, with smaller varieties of trees and pines fill the gap.

The garden in which the writer has toiled with unbounded patience, begins to show the bright side. With the addition of our wind mill, tank and water pipes, we feel we are well fortified against the coming drouths which invade Florida during the months of February, March and April.

The past month has given us plenty of rain to put in winter crop of sweet potatoes, also to re-set the shoots of pine-apples, from which we expect a crop the coming year. We have had two valuable additions to our numbers, Brother Egbert Gillette, a noble young man from Alabama, all ripe for the sickle of truth, and our well tried, veteran Sister, Elizabeth Seers, from the Center family at Mt. Lebanon. She is a mother in Israel, and fills a niche in our little home that but few can fill.

Why need we fear the future as "Heaven helps those who help themselves." There is virtue in suffering patiently and cheerfully. When the trial comes look up, take in a long breath and go forward. Dear friends, when you send us a thought it meets a response in us in being loyal to our faith.

Let us not judge a character hastily, for in the web of many a life, a golden thread twineth unseen, which may be woven into a crown of glory.

Andrew Barrett.

Enfield, N. H.

Aug. 1897.

NUMEROUS have been the companies to inspect our premises and carry away some home made fancy article, this season, amusing were some of the expressions of astonishment when they learned that we are unlike hermits, allowed to, laugh and converse with each other as brothers and

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sisters. Can we marvel at such false ideas when so little is done to flood the world with knowledge about our moral and social life? Does not the spirit of selfishness and narrowness grow larger through laxity of personal life in regard to laws that not only better self-hood, but reveal the Christ spirit and life?

Separation of law abiding mortals from society, benefits not humanity. Such know there is a nobler life and a richer soul satisfaction than that found by a selfish, narrow life. We are in the world, but not of the world.

Aug. 8th we celebrated the 123rd anniversary of the landing upon America's shores, the founders of our Faith. An excellent program of instructive essays, with songs and music, afforded us and the large number of invited friends, much pleasure, and we trust that they as well as ourselves will have clearer conceptions about the essential features of our order of life.

Heavy and many have been the rain falls the past month, retarding the harvesting of the hay crop, which is more abundant than that of last year. Pears will be plentiful, but apples a small yield.

George H. Baxter.

[It is with a peculiar sense of regard and appreciation we publish for the benefit of all the readers of THE MANIFESTO, the following notice taken from a recent issue of the *Ave Maria* one of the most popular, and most extensively circulated magazines in the Catholic Church. In this day of trashy, frivilous literature, it is like a breath of pure air stealing into a noisome room, to come in contact with the chaste and wholesome reading which fills the pages of the *Ave Maria*.

As Shakers, interested in every movement that conduces to advance the kingdom of God among men by fighting the cursed vice of sensuality which is the chief cause of so much misery in the world, we never depreciate the movement because it comes from this or that particular creed or sect, we are only glad that it comes, only glad to help it on by our prayers and support.

We are thoroughly acquainted with the high standard of moral training which prevails in Catholic schools and colleges. The pupils are taught to regard the holy virtue of purity as a thing divine, before which angels prostrate in adoring love. They are taught to believe that its observance constitutes the noblest manhood or womanhood that this world has to offer.

It is not surprising that such a magazine as the *Ave Maria* should issue from such a source. While we may differ from the *Ave Maria* in our views of the eternal truths of Christianity, yet we are one in our belief that sin is detestable, that it is man's worst enemy, and that the only power that can conquer it is the pure gospel of Jesus Christ. These being our sentiments we can say with all sincerity, God speed the good work of the *Ave Maria*.

The following is the note referred to—

THE editor of our Shaker contemporary, THE MANIFESTO, explains how the United Society of Believers came to be called Shakers, a nickname they have since adopted. The founders of this sect were God-fearing men, who dwelt much on the severity of the divine judgments. One of their most familiar quotations was from the prophet Aggeus, and from it their name is derived. In the Protestant version of the Scriptures it runs; "Thus saith the Lord: It is a little while and I will shake the heavens and the earth, and the sea and the dry land. I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory." The Anglican sect used to be known as King Henry's Church; the Methodists were called Ranters, and the Baptists were called Dippers; but the Shakers were the only sect, we believe, who meekly accepted a nickname invented in ridicule

We wish we could share with our readers the pleasure derived from a letter lately received from the editor of THE MANIFESTO, asking an exchange with the *Ave Maria*—a letter breathing a beautiful spirit of Christian charity. It affords another proof that God's flowers bloom upon every soil, and that many who are geographically outside the Church are not culpably outside of it. If all Shakers are like the pious, prayerful, peaceful, God-loving, sin-hating Community from which THE MANIFESTO emanates, they can not be far from the Kingdom of God.

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Sanitary.

HEALTH.

A MEANS of preserving health is the having a constant supply of fresh air in your bed chamber. It has been a great mistake to sleep in closed rooms, or in beds surrounded by curtains. No outward air, that may come to you, is so unwholesome as the unchanged air, often breathed of a close chamber.

It is recorded of Methuselah who lived to a great age that he always slept in the open air for when he had lived five hundred years, an angel said to him, Arise Methuselah and build thee a house, for thou shalt live yet five hundred years longer. But Methuselah answered and said,—If I am to live but five hundred years longer, it is not worth while to build me a house. I will sleep in the fresh air as I have been used to do.

TOO MUCH COFFEE.

Do you want to be blind? Drink coffee. Drink lots of it. Drink it with breakfast, lunch and dinner, and drink it between meals. Drink it when you get up in the morning and drink it before you go to bed at night. Drink it long and strong, and keep it up, and by and by you will be as sightless as the proverbial bat.

That is what the celebrated French physician, St. Arnaud, says, and there are New York doctors who indorse the declaration.

It is well known that the Moors are inveterate coffee drinkers, especially the merchants, who sit in their bazaars and drink coffee continually during the day. It has been noticed that almost invariably when these coffee drinkers reach about the age of 40 their eyesight begins to fail, and by the time they get to be 50 years old they become blind. One is forcibly impressed by the number of blind men that are seen about the streets of the City of Fez, the capital of Morocco. It is invaribly attributed to the excessive use of coffee. This opinion has been confirmed by the opinion of European physicians living there.—*Atlanta Constitution.*

THE JAMAICA GINGER VICE.

PEOPLE who do not wish to acquire a spirit-drinking habit while taking medicine should study the "jamaica ginger" now so generally sold. The stuff is said to be composed largely of alcohol, and to have produced delirium tremens, the same as its near relatives, whisky, brandy and rum.

BE sure, no earnest work
Of any honest creature, howbeit weak,
Imperfect, ill-adapted, falls so much
It is not gathered, as a grain of sand
To enlarge the sum of human action used
For carrying out God's end.—*Selected.*

Deaths.

Charles Johnson at South Union, Ky. June 8, 1897. Age 65 years.

Br. Charles has been in the Community 18 years. He was an industrious and excellent workman. J. W. P.

Elbridge Gerry at South Union, Ky. July 10, 1897. Age 63 years.

He entered the Community when a child and became an honored member of the Society. For thirty years he officiated as a Family Deacon and was loving and conscientious in the discharge of all his duties. J. W. P.

John Wallace Lloyd at Watervliet, O. July 25, 1897. Age 80 years 7 mo. and 23 days.

Bro. Wallace has been one of the faithful, burden bearers for many years. J. O. T.

Nancy Adams at South Union, Ky. August 1, 1897. Age 26 years 6 mo. and 5 days.

Sister Nancy had been a member of the Community nine years, and was affectionately beloved. J. C.

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Books & Papers.

A special fiction number is FRANK LESLIE'S POPULAR MONTHLY for August. There are seven complete stories, all illustrated, and all are bright and clever, the one by Margaret E. Sangster being particularly noticeable for its sweet simplicity. But the number is not given up entirely to fiction. There is an attractively illustrated paper entitled A Grandee of the Fields; in which Martha McCulloch Williams chats entertainingly of tobacco, its history and cultivation. The University of Virginia is the subject of an article by Richard Heath Dabney, forming the tenth paper in this magazine's popular series on American Universities and Colleges; it is illustrated with good portraits and views. Harvey Rowell describes Summer Logging in Wisconsin; there is a most interesting account of a visit to Japan, under the title In the Land of the Mikado; by Dr. J. Simms, with capital half-tone cuts; Colonel Alexander E. Sweet tells of an exciting German student duel of which he was a witness; Beasts of Burden; is the subject of an article by the well-known traveler-author, Frederick A. Ober; the department for young people contains a story, a paper on stamp collecting, and the continuation of Horatio Algier's serial. Then there are illustrated poems, talks about books, comments on pictures, and the Leslie Portfolio.—*Frank Leslie's Pub. House, New York.*

Ex-President Harrison will conclude his series of papers on life in the White House in the May *Ladies' Home Journal*, and take a respite from his literary labors which have so profitably and congenially occupied him for more than a year. General Harrison is the first President to show the public through the White House, upstairs, downstairs, etc. and to detail the President's daily routine, and the social and domestic phases of life in the Executive Mansion. He is also the first Chief Magistrate to crystalize his knowledge and the experience gained as Chief Executive in a series of lucid, instructive and interesting magazine articles on the functions of our government, such as were "This Country of Ours" papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for August has in the first department a portrait of Hon. William L. Strong, Mayor of New York City; One of Charles E. White, President of State Teacher's Association; John Jasper, Superintendent of schools; Hon. Charles R. Skinner, State superintendent Mr. A. T. Schauffler, Assistant superintendent of schools. John T. Nicholson, State executive committee and Miss Margherita A. Hamm who took a deep interest in both conventions. A lengthy article from the pen of J. A. Fowler fully illustrates the work of the State Teachers association. A very interesting article on Why People are Unlike, by Prof. Sizer; Phrenotypes and Side Views by H. S. Drayton, M. D. Phrenology by George Morris, F. A. I. P.; Phrenology as an aid in teaching by Wm. Brown; Dr. Dio Lewis by Jessie A. Fowler; The Amateur Phrenological Club by Elsie C. Smith; Lessons in Physiology and Ambulance by John Allen and Physical Culture by Capt. Harrison Evans. All of these interesting articles are more or less illustrated and their value can only be known by careful study. Everybody wants to see the illustrations and read the articles about Children Precious and Promising, by Prof Sizer. Other good things may be found in the same volume.

Fowler & Wells Co. 27 East 21st St. New York.

WORD AND WORKS for August refers us to the 25th page, to study the forecasts for the month. With Mercury, Venus, Vulcan and the Moon all busy at work to create a storm, is sufficient reason why we should watch as well as pray.

Electrical storms are not especially interesting to many minds and any hint given of their anticipated presentation would be received with watchful care.

The Origin of Storms will be read with deep interest by those who are so fortunate as to obtain a copy of WORD AND WORKS.

Those who are not specially interested in studying the coming of the storms can read about the beautiful flowers, or even take the pillow shams, or they may read of "Our Homes."

WORD AND WORKS has an abundance of good reading and can easily interest a large class of minds.

A WARNING WORD CONCERNING THE SPREAD OF INFIDELITY, by H. L. Hastings. Those acquainted with the author of this little book know very well how thoroughly he handles the subject and we can do no better than to quote what he says about Infidelity in America.

"We find throngs of people hanging upon the lips of some eloquent blasphemer, whose sophistries and misrepresentations warp their judgments and wreck their lives. We find Infidel papers springing up on every hand. We find scientific sneerers at the Bible who seem to think that wisdom will die with them. We find tens of thousands of cheap Infidel publications issued, scattered and exported to other lands. We find the elements of wild disorder on the western fringe of our civilization."

Publisht at 47 Cornhill, Boston, Mass.

The Tenth Annual Educational Number of THE OUTLOOK puts side by side personal sketches of two great educators, with unusually fine portraits of the two men. One of the two is an American—the great scientist, Joseph Le Conte, who has been the ablest American advocate of the theory of evolution as being in unison with the doctrine of Christianity. The other is the famous and eccentric English scholar and Oxford professor,

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Benjamin Jowett, and the sketch is based on the recent biography which has attracted such wide attention. There are half-a-dozen or more other articles relating to timely educational topics; a refined love story by Margaret Sutton Briscoe; an immensely interesting installment of Mr. Justin McCarthy's "Story of Gladstone's Life," touching upon the Alabama Question and the Irish University contest; the second part of Helen M. North's valuable and beautiful illustrated "How to See an English Cathedral; a readable paper on Pilgrim's Progress," by the pastor of the church at Bunyan's town, Bedford - the Rev. John Brown, D. D., and much else of interest. The cover has a strongly drawn reproduction of the statue of the "Lemnian Athena," now known to be a copy of Pueidias's great work, the parts of which were brought together in a strange way. [$3 a year. THE OUTLOOK Co. 13 Astor Place, New York.]

Do you keep in mind when you buy soap, that it is *Clothes* you are buying, not soap.

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MANIFEST

OCTOBER, 1897.

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Thos Corbett.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of the UNITED SOCIETY OF BELIEVERS in Christ's Second Appearing. Illustrated. By GILES B. AVERY. Price 15 cts.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. OCTOBER, 1897. No. 10.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

ESTABLISH THE HEART.

By Elder Henry C. Blinn.

JESUS stands in advance of all who have accepted the system of united inheritance, where the selfish interests are made to give place to a more universal care for mankind.

Paul in speaking to the Hebrews has said;—"Jesus Christ is the same yesterday and to-day and forever. Be not carried away with diverse and strange doctrines; for it is a good thing that the heart be establisht with grace."

From the earliest ages, God has called out his witnesses from among mankind and some of them have been as true as the needle to the pole, while others have failed to receive a very deep impression and have hardly been raised above the level of the world.

The first witness of God's power—the man in Eden—signally failed and years past away, before another special witness was called. These messengers of God, including a long list of prophets, judges, kings and priests have accomplisht a wonderful work among mankind. The influence being more for good than for ill, is world-wide, and it will continue to increase toward God and for humanity while time lasts, and of this there need not be the least doubt.

The most remarkable of these witnesses is found in the person of Jesus the Christ. His work was wholly on the side of good, as righteousness became the foundation upon which his life and testimony were establisht. The disciples and apostles were also witnesses of the same good work.

Even of more modern date, without the knowledge of John Calvin, Martin

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Luther, George Fox and Wm. E. Channing, thousands might have been left in greater darkness on the subject of Christianity. Prominent among all the witnesses of God, the Christ life of Mother Ann Lee has been accepted by the Shakers. As a preacher of righteousness, she taught her followers as did Jesus, to take up their crosses against the pernicious influences of the world, and to deny themselves of "all ungodliness and every worldly lust."

Her mission is wonderful in that a woman should dare to teach when the Bible, the Christian's word of God, was wholly revealed unto men. Paul had also expressly taught that the women should accept all religious instructions from their husbands. The unmarried, of course, were ruled out.

But Ann Lee broke all these barriers and taught publicly and privately, as did Jesus, that the pure in heart, the meek and the merciful, should be called the children of God, and that the disciples of our Lord could never engage in warfare with carnal weapons,—that in preference to all other things, we must seek the Kingdom of God and its righteousness.

Persecuted in England by the inquisition of the Protestant church, a few only of the number came to America and establisht a Community of united interest. In 1810 they were able to publish a book of some 300 pages. It set forth their views of the Christian life, and a review of the antichristian churches. This has been called the Shaker Bible, but the Shakers were innocent of the charge and went on as before, reading and making their sermons from the authorized version, by King James, which within a few years has been, and is still being so thoroughly pruned by the D. Ds. of the churches.

Referring to the united interest, we are justified in believing that it was the order of the Primitive church. Jesus and his twelve disciples are our first examples. They were Shakers in the full sense of the word. To the rich it was said,—"Go sell what thou hast, give it to the poor, then come and follow me." To those who owned less of this world's goods, selfishly, it must be said in the words of the disciple, "Behold, we have forsaken all to follow thee."

The rich and the poor gave all to Christ and became as brothers and sisters in the church of God. It was to forsake all. The Pentecostal church was organized on this same basis. They sold all their possessions and gave the money into the consecrated interest of the church, the same as the Shakers are doing at the present time.

While the Apostle Paul establisht a reformatory church at Corinth, Ephesus and at Rome, he at the same time establisht them on a very selfish foundation, and admitted all the relations of the old inheritance, which had been so thoroughly opposed by the testimony of Jesus. It was a Gentile, Christian church. It may have been the best that Paul could do under the circumstances, but it presented only a slight resemblance to the church of the disciples.

To let every man have his own wife and every woman her own husband, is

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all Bible doctrine, and we only wish that the Christian conscience was strong enough to keep it as disciplinary as Paul felt authorized to organize it. The Shakers, however, have no controversy on this point, as they consider it a phase of life that no more concerns them either among the saints or sinners, than does any business relation which men and women may choose to follow. The Shakers have never lookt upon the marital relations as being either very good or wholly bad. Marriage began very early in the history of our race and will, in all probability continue, so long as the race lasts, even tho it is in violation to the testimony of Jesus the Christ.

The Infidel and pseudo Christian churches, have tried to amalgamate marriage with Christianity, but have so far most signally failed. At best it is only a civil right and all its privileges, as well as all its penalties, are directed by the voice of the civil law.

Paul's advice to those carnal Corinthians, which the Christians so loudly eulogize, was perhaps, the same as a Shaker would be inclined to give to a polygamous church, but it presents a sorry picture of the gospel of Jesus, and after the experience of two thousand years, the Christians are looking back and claiming the indulgences of a lower order.

Very little did these people think of establishing the heart in righteousness, or of denying themselves of all ungodliness. The disciples of Jesus were higher types of character and were ministers of influences for which it would be an honor to contend. They were the guides to that place of rest, where "God shall wipe away all tears from their eyes, and where no more death, neither sorrow nor crying shall be known, for the former things have all past away."

East Canterbury, N. H.

INTEMPERANCE.

Will it be Abolisht by Legislation or Education?

By Catherine Allen.

AS every good is related to every other good, so is every evil, especially those of a public nature consequent to a wrong system that fosters many evils. While intemperance is in itself a cause of many ills, it is also an effect of still greater underlying causes, therefore so long as those causes exist, it seems that the wisest and most rigidly executed laws of State which should relate to temperance as a single reform, could at best prove only palliative and temporary in nature.

While the government is so constituted as to express the will of the governed, improved legislation can only be enacted as a consequence of a broader, higher and wiser education;—with that awakening of the National conscience which will insist upon the conditions of radical democracy. An in-

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telligent study of public questions which will lead the people to adopt the simplest and most direct means of insuring this would, in our opinion, result more favorably to the cause of Temperance than all other measures combined.

When proportional Representation is adopted as a means of registering the real voice of the people, they will not be long probably in placing the currency under government control and in restoring the land to the people. This accomplisht, all other monopolies will be thoroughly undermined; but there is little hope that these or other important reforms can be consummated until woman exercises the right of franchise. Then, we believe, there will be power to reach to the root of all the vice and misery by which the earth is afflicted, for the reason that so many noble women of clear vision are anxiously waiting that opportunity to use their influence in the purification of social life, when she will reserve to herself the right of choice in the duties of maternity. Of such measures, superior offspring will be an immediate result. The conservation of vital force is fundamental to the success of every true reform and will soon be manifest in a higher physical, intellectual and moral life in humanity.

Through the development of the divine and spiritual nature in man, the well-springs of life will be opened within, then the soul will thirst no more, neither will abnormal physical appetites and inflamed passions demand that hell-creating "fire-water" which ruins the body, blights and stultifies all that is noblest and highest of mind and soul. Intemperance having no longer a cause will then cease to exist.

Mt. Lebanon, N. Y.

TEACHINGS OF MOTHER ANN LEE ALPHABETICALLY ARRANGED.

By Belle Rullhausen.

ARM yourselves with meekness and patience.
Be clean and prudent, and always be kind to the needy.
Cry thou to God that He may give thee true desires.
Dress modestly and as becometh the followers of Christ.
Every soul can not be dealt with alike, some must be drawn to God through love; some through mercy, and yet others must feel the judgments of God.
Faith is the anchor of the soul, and holds it in times of trial and temptation.
God will answer the prayer of those who call upon his name in faith.
Hate covetousness, be joyful, cheerful and diligent in doing good.
If you wilfully do that which is wrong you debar your soul from the Kingdom of Heaven.
Just in proportion as you heed the cries of the needy, God will heed yours.
Keep the word of God and do his will and all that you do will be blest.
Labor to feel the life of Christ in your soul, make his way your way,—let it be your inheritance,—your occupation.
Man must first be redeemed from "the fall" before the animal creation will be subject unto him.
No one can enter the kingdom of heaven with hard or unkind feelings toward another, for the law of this realm is Love.

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ELDER JOSEPH SLINGERLAND.

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Only through prayer and suffering are the gifts of God obtained.
Put not your trust in man, but in the power and gift of God.
Quell the spirit of fault finding; do not complain of the way of God until you have proved it, none ever thought it hard who really were in it.
Remember the poor and suffering, feed the hungry and clothe the naked.
Speak not harshly, but let your words be few and seasoned with grace.
Those who through faith and obedience find a just relation with Christ will of all souls be most blest.
Under trial be not discouraged, for your Heavenly Father seeth your soul in its adversity, and sendeth succor in time of need.
Voluntarily bear the cross of Christ and faithfully endure to the end and ye shall become kings and priests unto God.
Whoever follows Christ in the re-generation will be cleansed from all unrighteousness.
Xact of no man more than is your due.
Your lives should be godly; your conversation after the pattern of Christ.
Zealously strive to do good, as if you had a thousand years to live, and as if you knew you should die to-morrow.

Mt. Lebanon, N. Y.

In Memory of ELDRESS LYDIA ANNAS.

By Elder Isaac Anstatt.

EVER and anon, we are called to part with our loved ones. Death, the great Harvester, is no respecter of persons, nor of loving hearts and even tho we know that Death must come to us all, expecting and knowing this, might reasonably lessen our grief, yet when called to part with those who by their faithfulness have won love and affection, our loss is nevertheless hard to bear.

No one was more sincerely mourned by those who knew her best, than was our precious Sister and Mother, Eldress Lydia. Not alone in her own home, but by all who knew her. She had lived a Shaker life for seventy-five years and had filled all positions of trust and care with that evenness of hand, and kindness of nature, that motherly feeling, all could realize that came in contact with her that she was a practical Christian.

To those under her care, she was the wise counselor, the kind mother and the loving friend. She was ever ready to extend sympathy and relief to those who needed it and by loving words and kindly acts proved that her interest in all was sincere.

As one writer in an obituary in one of our local papers exprest it; "Eldress Lydia Annas was a remarkable woman." Possest of a cheerful, loving disposition by nature, by living the Christ life she became more so in her advanced age. Altho she had reacht the ripe old age of fourcore years, she maintained that youthful, cheerful spirit to the close of life.

Perhaps it was the selfishness of our human hearts that made us unwilling that her precious form should be taken from us and laid in the cold grave

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hidden from our mortal vision and made us unwilling to give her to the loved ones waiting for her on the other side, and perhaps this same spirit for our beloved Mother makes us still reluctant to say, "Thy will O God, not ours be done." May her Christian life example ever be a light, a guiding star to lead us to the home she has made and gained in heaven.

We know she will meet friends who will welcome her with those sweet words,—"Well done thou good and faithful servant, enter thou into the joy of thy Lord." May her mantle rest upon us, is our prayer.

Shakers, N. Y.

In Memory of Eldress LOIS WENTWORTH.

By Lydia G. Tebbetts.

THE Spirit world,—how near! the world we do not see;
Yet the sweet closing of an eye may bring us there to be.
Its gentle breezes fan our cheek amid our worldly cares;
Its gentle voices whisper love and mingle with our prayers.

And in the hush of rest they bring, 'tis easy now to see;
How lovely and how sweet a pass, the hour of death may be.
Scarce knowing if we wake or sleep scarce asking where we are;
Death lifts the veil that lies between us and the "gates ajar."

Sweet souls around us, watch us still, press nearer to our side:
Into our thoughts, into our prayers with gentle helping glide.
Let death between us be as naught, a dried and vanisht stream;
Your glory the reality, our suffering life the dream.

West Pittsfield, Mass.

OUR SINS ARE FOLLOWING US.

By Edwin P. Sevester.

I HAVE been reading an account of Frank James, ex-member of the notorious band of train robbers, and brother of Jesse James, late chief of said band. Frank James repented of his evil ways, living now for some years, an honest, an upright, a sincere, and in every particular, a good life. Nobody has any fault to find with his present conduct.

That man complains that the newspapers of the West are constantly referring to his past life and in his despair he exclaims,—"Why can they not let me alone?" He is very anxious and ambitious to obtain an honorable position in society, aspiring to become Mayor Bourge-master of St. Louis, but he finds that his past life and bad record bars his progress, clouds his future, and prevents most effectually, his being taken into the circle of respectable

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society. Managers of Theaters and Shows have offered him a large salary if he would give himself to be exhibited on the stage, but he sternly and steadfastly refuses to do so.

This account made a deep impression on my mind. We read in one of the Prophets,—"Our sins are following us, are hedging us in, are fencing us in, are building a wall around us." How true this is! Not that our sins in themselves, as such, necessarily must follow us, for there is power in the gospel to overcome sin, but the consequences, the results of our wrong doing, are following us, are hedging us in. We can not escape them.

When a man has pursued a wrong course and the angel of conviction touches his soul, he is then awakened and convicted of his sinful course and wishes to lead a better and a purer life before God, and before all men. It is then every one is distrustful, and does not believe he is sincere. Paul found it so. After his conversion, he wisht to enter the room where the Apostles were, but they were afraid of him; did not believe his reformation was sincere and closed the door against him.

Those of us who are convicted and know of the better way must go straight forward, neither turning to the right nor to the left, being true to our convictions and living to our most holy faith, or publicans and harlots will enter the kingdom before us.

Shakers, N. Y.

ROCK OF AGES.

By William Offord.

ONE of the prophets, speaking in the Spirit, said, "Our God is a Rock." Now a rock between two persons will certainly prevent them seeing each other. Our Rock is spiritual. Jesus said, "God is spirit"—the most substantial of all substances. Therefore it is impossible for a natural person to see any one that is shielded by this rock, that is, any one who is living a spiritual life in the inmost of his soul. Christ is a Rock, and Jesus said, "Upon this rock will I build my Church."

Man has two natures—natural and spiritual. The natural or generative is first, and it develops first. As the person grows to a condition in which natural things will not satisfy the mind, he feels dissatisfied with all around him, relatives, friends, neighbors, with all the earth possesses and produces. When in that condition, there is nothing that can be presented to him that can satisfy the soul's cravings. What then is the matter? Why, the spiritual within him is beginning to develop, and it will not be, it refuses to be satisfied with anything that is of and from the mere natural and generative order. The soul now requires spiritual ministrations and sustenance from the Church whose rock, foundation and walls, are Christ.

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On a certain occasion, when Jesus was preaching to the people, perhaps in a synagogue, some one went to him and said, "Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

We dare say his mother, the virgin Mary, as she is called and worshipt by millions, thought this was very hard talk. But he meant what he said. For his mother was no more to him than was any other woman, except she had more virtues, and was more in affinity with his spiritual life.

And so it is with us of the household of faith. We have entered, or ascended the spiritual sphere, and what have we to do with natural relatives, as such, or with those who live in the natural and generative sphere? Nothing at all. They also, every one of them, will develop, and will come to a condition in which natural things will not satisfy their soul aspirations. Then we can approach them and do them good.

But at present, we are similarly situated to the prophet Nehemiah, when he and others were building the walls of the second temple. He sent messengers to those who pretended to be his friends, but were indeed his enemies, and who would not assist him in the work, saying, "I am doing a great work, so that I can not come down; Why should the work cease while I leave it, and come down to you?" And like him we say to our natural relation, friends and neighbors; We are doing a great work! We can not come down to you! We can not fraternize with you! We do not hate you, but we do hate the elements and principles in which you live, and by which you are actuated. We love you as we do other persons, that is, with a willingness to do you good, if you could and would receive the good we have to give. But we can not come down to you.

You whom the things of this world can not satisfy, may come up to us, and then we will acknowledge you as our brethren and sisters and friends, and you shall realize the truth of the Savior's promise to those who will forsake all for his sake and the gospel. You shall have spiritually, a hundredfold of all your relatives, friends and associates (excepting only the wife and the husband) and of all needed physical blessings.

God is our Rock, and all the so-called good things of the natural and generative order, including wife, children, friends, neighbors, riches, pleasures and honors of this world, which we have been called to forsake, are, compared to the spiritual good we are called to inherit, but as loss and dross, knowing and feeling that we possess the unspeakable privilege of beginning upon earth, to live as do angels in heaven, so that when we shall leave this body, we may find ouselves approved and accepted and dwellers in the society of justified and glorified spirits.

Mt. Lebanon, N. Y.

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COMMUNITY HOME.

By Isabella Russell.

ACCEPTING the fact that we are apt to attach more or less importance to our earliest impressions of a religious life, and realizing that these are usually the most lasting, and as my experience has been confined largely, within the limits of the Shaker Church, I feel it my privilege and my pleasure, to speak of its benefits and manifold blessings. Indeed, I am under the most sacred obligations to fulfill the pledges honestly given to sustain its vital principles.

Notwithstanding the fact that in our Shaker Homes, as they exist to-day, there is abundant opportunity for those who have no more honor, or self-respect than to live a life of selfishness and idleness, let us remember that this is in direct opposition to the teaching and practice of the founders of our Church, whom we profess to love so well, and whose motto, "hands at work and hearts to God," is just as binding upon us, as it was upon them, and is just as faithfully carried out by every loyal member. If any individual violates this principle of hand and heart service, so essential to the maintenance, growth and prosperity of the communal home, while sharing its common blessings, then is he dishonest and disloyal, and no amount of charity or mercy on the part of others, can make such crooked paths straight; neither can it be a passport to the union and friendship of the consecrated.

If any individual in our ranks, is untrue to these vital principles of our Institution, and has not the moral courage to change his or her life, then, as beloved Elder Giles has said;—"War should be proclaimed to the subduing and casting out of such elements and influences of evil." We want no peace which involves the sins of ourselves or others. The peace and happiness which the gospel gives, is not to be bought at such a price. It is not to be obtained by coming down from our standard of virgin purity, or compromising with any spirit or influence that is below the standard of a Christian man or woman anywhere.

By this testimony of eternal truth we shall be judged, and not by the number of years spent in a community where our presence is an outward profession of faith. This has nothing to do with our merits or demerits, our justification or condemnation, only in the sense that "where much is given, much will be required," and if we have neglected our opportunities for moral and spiritual growth and development, then, instead of being a help and strength to others, we are simply as stumbling-blocks in the way and as such shall have our reward.

Enfield, N. H.

THE mind must be humbled before it can be elevated; the heart must be softened before it can be moulded.—*N. Hudson.*

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THE MANIFESTO.

OCTOBER, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

August.

	Thermometer.	Rain.
1896.	68.58	4.375 in.
1897.	67.52	4.5 "

Highest Temp. during this mo. 84. above 0
Lowest " " " " 50 " "
Number of rainy days " " 11
" " clear " " " 9
" " cloudy " " " 11

Sept. 1897.

BEING blest—if it is a blessing—I improve this rainy opportunity for penning a few Home Notes for THE MANIFESTO. If it does not rain every day, we hope to finish our haying this present week.

Some of us are trying to mend our ways both spiritual and temporal. The spiritual is an uphill path, straight and narrow but it requires a strong, unflinching will and a firm determination to ascend continuously the rugged hill of heavenly progression, and few there be who undeviatingly and successfully make the ascent.

Our temporal paths we have rectified in part, and if strength and life are continued to us, we may complete the work of leveling the pavements so that we may walk safely without stumbling.

Our harvest is great but the laborers are few. Grain is under shelter, also most of our hay. The gathering of apples, pears and plums call for preservation. We pickt the first ripe tomatoes this year on the 26th day of August. We ought to have had tomatoes at least a fortnight earlier, and doubtless should, if the rain and wind had not injured them sadly.

Public meetings opened July 4th and we have not missed a Sabbath since. There are several able expounders of our faith, so we are ably and honorably represented. Several novitiate members have joined the North Family.

"In love the righteous are remembered
While they journey here below.
Every toil and care is numbered
Grief and sorrow as they flow."

Calvin G. Reed.

North Family.

Sept. 1897.

THE slanting rays of the Autumnal sun, the opaline mists that enwrap the distant hills in dreamy radiance, the gorgeous and brilliant coloring of the foliage, all remind us that we are in the month of October. Despite the golden glory of the month, we know that death and decay have replaced life and growth.

But the year dies royally. And like a long and godly life that grows more beautiful towards its close, so the earth seems to enwrap herself in a soft, spiritual brightness, before the melancholy rhythm

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of the wintry wind-harp sighs its last requiem.

The passing season has brought its usual activities. The Brethren have harvested over five hundred tons of hay, which has been secured under the most unfavorable circumstances. The heavy rains of the past season in this locality, have done considerable damage; the usually quiet, meandering mountainstreams have been swollen to impetuous torrents. We have gathered fifty-six bushels of cultivated blackberries; the greater part were sold in the Pittsfield market. Sisters Martha Anderson and Lydia Staples are spending the present week at the Chatham Fair, exhibiting the handiwork of the Sisterhood, from which they expect satisfactory sales. Several companies of the Brethren and Sisters have also visited the Fair.

We should be glad to speak of our spiritual status, but things that appeal to the inner senses are more difficult to describe, than those that speak to the outer eye and ear. Our wealth consists not in houses and lands, but in the noble, uplifted lives of inspired Brethren and Sisters, who are seeking for the highest expression of truth in their daily lives, having these, we are rich in all things.

Despite outward evidences to the contrary, never before was spiritual evolution in progress as to-day. It is the duty of each and all to cultivate the truth-seeing power of the soul, to follow the inner light that it may shine brighter and clearer. In doing this we may not only be able to flash its bright rays upon the pathway of others, but all errors, mistakes and seeming chains of spiritual bondage will melt away before the shining of the God light within. For are we not made to stand as sons and daughters of God holding all things under our feet?

Annie R. Stephens.

Shakers, N. Y.

Sept. 1897.

WHEN we read the editorial comments of the "Ave Maria" on the principles of our Communities, and coming from an organ under the jurisdiction of that powerful ecclesiastical organization, the Catholic Church, we realized the fact that the boundary line of sects and parties could not prevent the communion of kindred souls and all who love the truth were as brethren and sisters, regardless of the organization, religious or political with which they are associated.

Let those who think that the testimony of truth which Believers have held forth has fallen on barren ground, because of our disparity of numbers, remove their doubts; there never was a time when the testimony was working with that fullness as at present. The more advanced minds are going deep to the foundation of the causes which are producing the discordant effects portrayed in our political and religious life. The opening years of the twentieth century will witness a quickening of the spiritual forces that have been dormant, for in the inspiring words of Gerald Massy,

"'Tis coming up the steep of time,
And this old world is growing brighter,
We may not see its dawn sublime
But high hopes make the heart throb lighter."

Hamilton DeGraw.

West Pittsfield, Mass.

Sept. 1897.

SEPTEMBER, the month which summons the army of workers from their summer's rest, has come to us and we realize that our pen, having enjoyed the universal summer vacation must now resume its duties. But what can it relate that will interest or entertain? Certainly all of our friends know of the weather, of which we have had almost "too much" and of such variety, that there was no chance for monotony. The rain has fallen liberally and regularly, scarcely a day passing whose record does not tell of a shower. There has been a strife between the rain and the hay-makers as to which would secure the hay. No sooner would "the hum of the reaper be heard on the hills," than a distant mutter would resound through the

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valleys, signaling the approach of the opposing forces, the rain. The farmers, I believe, expect to complete harvesting the hay during the present week. The potato crop through our locality is an entire failure altho that of our home is much better owing to the favorable place of planting. The corn also yields but little. Apples and pears are plentiful. Berries were of excellent quality. So we find in balancing each day's accounts that the mercies far exceed the ills, and thus our gratitude and trust is strengthened.

Our list of visitors for the summer is very short, but none the less valuable, for we were pleased with the brief visit of Sisters Mary Hazard and Hannah Ann Agnew of Lebanon, both true witnesses of the value of a long life of usefulness and true righteousness. Even now their hands and hearts are constantly employed in helping others. To such we are sure a full recompense will be awarded, for they who seek earnestly the best gifts are assured that no good thing will be withheld.

With hands earnest in labor, and hearts strong and true, our part is to work and to patiently wait.

Not only intellectual and spiritual gifts will insure a holy life, but a wise combining of the temporal with the spiritual, thus ennobling and beautifying daily life.

We rejoice that our loved Brother Ira occupies his place in our home once more, altho we are aware that often much exertion is required in doing so.

We think we can extend no better wish to our friends in parting, than that written so many years ago. "And the peace of God which passeth all understanding reign in your hearts and minds through Christ Jesus."

Fidella Estabrook.

East Canterbury, N. H.

Sept. 1897.

THE measure of life seems to be largely filled with hopes and fears. A part of this may be on the religious side and a part quite its equal on the side of the mere animal nature. When we bear in mind that the righteous man shall receive the righteous man's reward we have through hope, an anticipation of a satisfactory reward, and for a season go on our way rejoicing.

Trials and crosses which are sure to come, change the whole order of our being, and then we bear in mind that "nothing that defiles or makes a lie" can enter into the Holy City; and we wonder what will become of us in that day of reckoning. If we are so lucky as to get "wholly saved" as some of the Christian friends express it, then we can laugh at all trials and rejoice in the midst of every burden.

As the season moves along, the usual changes take place, and already the singing birds have past to warmer climes. Scarcely a bird is to be seen on the premises. A growing anxiety is felt in regard to the apple and potato crops. Both will be very light. Pears are plenty, and many of these may be kept for winter use.

The Sisters who went from home to sell "Fancy Goods" have all returned. As a whole the sales have been very satisfactory, and a markt kindness extended to them in all places.

By invitation, the "Qui Vive" Quartet are on a visit to the "Poland Spring House" and will also visit the Believers at New Gloucester.

Henry C. Blinn.

Narcoossee, Fla.

Sept. 1897.

DURING this month we have been so blest with showers that they have modified the heat, and even those not working under shelter have been measurably comfortable. The pine-apple harvest is finisht and we are resetting more slips and shoots for the harvest of another year.

We have secured five tons of good hay, which is needed for the horses and oxen. The sweet potatoes that were planted the 3rd of June, are now ripe for use. The cost of raising these, is about the same as

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would be the white potatoes at the North.

Tomatoes furnish the best crop during the winter, and we are now preparing the land for the coming winter. Every month brings a little change for the better in our new home, and at the close of five years, the time given to us to make a home, we shall look upon the work of our hands and be satisfied.

Our stationary number still holds to the mystic seven. Our beloved Sister Elizabeth Sears entered our home just five months ago. She is one of God's noble women, and our doors are open to as many as may wish to come, who can make the same sacrifice, by living the same life.

In our new home we find it is a constant toil, filled with the spirit of perseverance. Decision and energy may be good in undertaking a great work, but in most cases, quiet perseverance must step in to complete the work. Our good Sister Nancy is trying to take a new lease of life by holding to the higher thought—there is no disease.

Andrew Barrett.

Sabbathday Lake, Me

Sept. 1897.

THE weather at this time is very warm. One would think that mid-summer was again upon us. Such hot days are a blessing to the farmers who have sweet corn for the canning factories and will ripen it in a short time.

We are enjoying a very delightful season with Eldress Dorothy Durgin and four of her lovely daughters, viz.—Jennie Fish, Josephine Wilson, Helena Sarle, and Jessie Evans, who comprise the Quartet of East Canterbury. On the eve of the 7th inst., a party of Brothers and Sisters from this place, accompanied the Canterbury Sisters to Poland Springs, where the Quartet gave a Concert in Music Hall. The guests were well pleased with the singing. Some of them said the Concert was the best entertainment that had been given in Music Hall this summer. This pleased us all very much, and we returned to our home well satisfied with their success.

Not long since, two of the Brothers from the same place, gave us a call. Like John the Baptist, they proved the forerunner of the visit which is now ours to enjoy. Br. Arthur Bruce, we have heard of many times as loyal and true, and in Br. Henry Hathaway, we have hopes of fair promise for the future. Men of faith and courage are needed in this day. Their tarry, tho short, was one which all will long remember.

We are in usual health and trust the same blessing rests upon every household.

Ada S. Cummings.

Enfield, N. H.

Sept. 1897.

DURING the month of August, Eldress Rosetta Cummings, Sisters Isabella Russell, Lizzie Curtis, with the writer spent a few days at the Spiritualist's Camp-meeting held at Lake Sunapee, N. H. The evening of August 15th the Association tendered to us the use of their Hall and choir, so that we could let shine the light of Shakerism. A flash of Eldress Rosetta's illumination cast out. The Christ spirit to us means the spirit of truth, teaching that there will ever be a divine force intelligently working in humanity to accomplish divine ends.

In the year 1770, Ann Lee, while imprisoned in Manchester, England, on account of her testimony against sin, believed Jesus came to her as he came to his disciples after his resurrection and transmitted to her truths that led her to go forth with the resolution to teach as he taught humanity, a life of personal purity and fellow helpfulness and only as we come under the influences that lead from the world's corroding elements and make a personal application of his teachings, do we become the true followers of Jesus the Christ.

The inspiration which the thought of this noble life gives to us is the assurance that truth will finally triumph over error,

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the spirit of equality aright injustice.

A ray from Sister Isabella's light heralded, resurrection from death to life is the forsaking of the sins and errors of the past and the soul henceforth walking in the light of truth. Always bearing in mind that only as we forego the pleasures of a sensual, selfish life, and cultivate the falculties which constitute our spiritual nature can we become co-workers with Christ in the redemption of mankind.

Years before the advent of modern Spiritualism, the light of Shakerism shed forth the fact of intercommunion between the spirit and material worlds. Also, that wicked spirits could visit their former abodes, mingle with old associates with appetites still alive and craving indulgence, but the power to satisfy those desires withdrawn.

Could the drunkard conceive a hell more to be dreaded than this? Is it any wonder that those interested in the wellfare of humanity proclaim,—The Saloon must go? and that anti-tobacco societies are springing into existence to crush the evil which is threatening to destroy every prospect of a noble manhood?

It is indeed a blessing to those who have been educated in a manner that brings them into harmony with the advance truths of the present day, all of which bid union of spirit with the true and good, thus create a heaven within, and escape the reapings of a misspent life, in days to come.

George H. Baxter.

Sanitary.

THE DIETETIC INFLUENCE OF SALT.

THE excessive use of salt is a most common dietetic error, and yet one which, curiously, is seldom referred to by writers upon dietetics. The reason for this may be the fear of criticism in view of the experiments of Boussingault, which have been so frequently qnoted in physiological treatises that they have assumed almost equal authority with the classical experiments of Harvey upon the circulation of the blood.

The observation of many travelers, as well as many facts of common experience, contradict the conclusions of Boussingault regarding the necessity for the addition of salt to the food of human beings. For example, Mungo Park found the native tribes among whom he traveled living entirely without salt. The natives of Siberia make no use of salt; and in all Central Africa, salt was unknown until introduced by travelers and missionaries. The native tribes of North America, when discovered by white men, and so long as they remained in a primitive state, made no use of salt. Travelers have observed that the antelopes of South Africa do not visit the salt licks, as in some other parts of the world, and it is well known that the herdsman on our Western plains never give salt to the thousands of cattle that are there raised for the Eastern market. In certain parts of England it is the habit of farmers to give their herds no salt, yet the cattle produced in these countries have the reputation of being the finest in the world.

The conclusion drawn from these observations is that the use of salt by human beings is rather a matter of habit than of necessity, nature having probably exhibited the same wisdom in regard to the amount of salt placed in our food as with reference to the other salts required by the system.

It is evident from these facts that the use of salt as a condiment is injurious to digestion in two ways;—

1. It diminishes the amount of hydrochloric acid present in the gastric juice by provoking the secretion of a large quantity of neutralizing alkaline mucus.

2. It diminishes the disinfecting power of the hydrochloric acid which is unneutralized.

In view of these observations, it must be clearly evident that the amount of salt used should be reduced to a minimum. The presence of so much of it as exists in

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the urine and perspiration is evidence that it is not utilized in the body in the same way as organic food substances,—in other words, it is neither changed nor retained in the body, but is rather discharged from it; and it may be easily conceived that additional injury may arise from the excessive eliminative work required of the kidneys in consequence of its excessive use. For many years the writer has found it wise to urge upon patients suffering from indigestion, the importance of lessening the quantity of salt taken with their daily food.

Several eminent French and German authorities have been investigating the influence of salt upon digestion, and find that it does not in any way encourage either the secretion of gastric juice or its activity; that it deteriorates the quality of gastric juice, and hence interferes with digestion. This is true even when the quantity of salt used is small. It has been found that so small a proportion of salt as four-fifths of one per cent, not only diminishes the activity of the gastric juice, but increases fermentation in the stomach by neutralizing the anti-septic properties of the hydrochloric acid in the gastric juice. So, no more shaking of the salt-dish in the dining-room!—*Good Health.*

☞COPIES of the "Beautiful City" will be sent to Believers for free distribution. Address, THE MANIFESTO, East Canterbury, N. H.

☞A SERMON ON THE DEVIL preacht by Rev. W. H. Longridge.

☞WOMAN SUFFRAGE in Mass. 86,970 in favor, 186,976 against.

☞A MEMBER of the Legislature in Kansas asks to give the statutory force to the ten commandments.

☞CLERETTA NORA AVERY only eleven years of age is a colored preacher. She has given an interesting Bible talk in the Ruggles Street Bible School of Boston.—*Boston Journal.*

☞GUINEA-PIGS are raised in England and 150,000 are sold yearly in France, and used in restaurants as rabbits.—*Witness.*

☞OVER 10,000 suicides were recorded in the United States in 1896.

☞OVER 200 lynchings in the United States in 1896 and as many as 120 of these were for unbridled lust.—*Union Signal.*

☞IT will cost $10,000 to ship thirty head of cattle from Chehalis, Wash. to Circle City, Alaska, and yet a man expects to make money by the venture as beef sells for half a dollar a pound.

☞ONE of Mr. Moody's students went to the jail to pray with and for the prisoners. While at the jail his pockets were pickt and he lost a valuable gold watch. The student should have watched as well as prayed.

THE USE OF A COMMUNITY.

To preach the gospel, to save the souls of men and women, to extend the kingdom of Christ. To build up Believers, to gather in unbelievers, to bring men to faith and repentance, to set people about good works.—*Bishop Thompson.*

Deaths.

Clarissa Lyman, at Enfield, Conn. July 22, 1897. Age 84 years.

Sister Clarissa entered the Community in 1840, accompanied by her three children. She has remained faithful unto death. M. L.

William Ryan, at Watervliet, Ohio. August 10, 1897. Age 71 years.

Brother William has been a member of the Community for several years. He was a valued member of Society. J. O. T.

John B. Gray, at Pleasant Hill, Ky. Sept. 10, 1897. Age 87 yrs.

Br. John has been a member of the Community 28 yrs. He was a worthy brother, a man of intelligence and beloved and respected by all who knew him.

J. W. S.

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Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for September has an illustrated article referring to the President of the N. Y. Board of Health, Charles G. Wilson; as this is from the pen of Prof. Sizer, it will be read with interested care. The Education of Children by the aid of Phrenology; by T. Timson. The paper was read before the Fowler Institute of London. Phrenotypes and Side Views, by H. S. Drayton, M. D., has a fine portrait of Edward Bellamy. The writer says,—"It is a face on which education and the systematic pursuit of certain lines of study have set their marks. It is a refined face as well as a kind and frank one." The Amateur Phrenological Club, by Elsie C. Smith; Phrenology an aid to the Linguist, by E. G. Bradford; then follows People of Note, with portraits of Anthony J. Mundella, Jean Ingelow, W. T. Adams and Rev. A. B. Blackwell. Science Notes, by H. S. Drayton, M. D., and among the best, a Vegetarian Jubilee, by Mrs H. Whitney; Children Precious and Promising, by Prof. Sizer will be studied with interest by many readers. Other articles of interest will also be found in the same number.

Publisht by Fowler & Wells Co. 27 East 21st St. New York.

There is something to interest nearly every kind of reader in FRANK LESLIE'S POPULAR MONTHLY for September. The diversity and timeliness of its contents and the great profusion of its illustrations make this number a particularly attractive one. The leading article gives much interesting information about the historic Wallkill Valley, in New York State, and tells of the troubles with the Indians, the founding of a Huguenot village, the first meeting of the State Legislature, etc. It is written by John P. Ritter, who personally visited the places described, taking many excellent photographs, which are reproduced with the article. In "Cycle Touring in Ireland." R. H. Herron writes of a trip through the most important towns of the Emerald Isle. The college article this month treats of Wellesley, and is by Virginia Sherwood. A paper of great interest and value is "The United States Marine Hospital Service," in which Joanna R. Nicholls tells of the history, work and officers of that important branch of our government. The old city of Bahia, in Brazil, is the subject of an article by Henry Greyson; Garrard Harris writes entertainingly of "Plantation Life in Dixie;" the American Cities series is continued with a graphic account of Pittsburg, by Charles Thomas Logan; there are several good short stories; an exciting installment of the serial, "The Catspaw," is given; the department of stories and verses for young people is as bright as usual; and there are some pithy paragraphs in the Leslie Portfolio.—*Frank Leslie's Publishing House, New York.*

HUMANITY No. 2, for August and September has made its long anticipated visit and A. J. Utley has an extended article on "Seignorage." The coinage and the value of gold and silver, before and after its coinage seems to be the burden of his article.

F. S. W. is evidently of a religious turn of mind and has actually ten commandments after the order of his own mind. One writer has a poetic article on H—l and another on the story of the creation but the story of Jonah being illustrated according to life is very interesting. Other valuable articles may be found in the same number.

Publisht at Kansas City, Mo.

The Indianapolis *Journal* prints this interesting story concerning ex-President Harrison's forth-coming book: General Harrison has just completed the revision of his articles which have appeared in *The Ladies' Home Journal*, making extended notes and additions to them. There is a little story in connection with both articles and publication. When the arrangement for the articles was made with General Harrison by Edward W. Bok, editor of *The Ladies' Home Journal*, the General was paid for them, with the understanding that when they were put into book form the magazine was to share the royalties accruing therefrom. Mr. Bok, however, of his own accord, generously releast General Harrison from paying him any royalty, for the reason, as he states, that by the publication of the articles by General Harrison the subscription list of his magazine was enlarged many thousands. The profits to *The Ladies' Home Journal* were more than the publishers anticipated, and in view of this Mr. Bok asks nothing further. General Harrison placed the disposition of his book in Mr. Bok's hands. The best offer came to the editor from the Scribners, and to them Mr. Bok gave the book for his distinguisht contributor. General Harrison's revision of the book has just been completed, and the volume will appear in the autumn.

In the Educational Number of THE OUTLOOK Professor David P. Todd contributes an account of the Amherst Expedition to Japan to view the latest solar eclipse, and also explains in a really fascinating way, aided by pictures, the ingenious methods which science has lately adopted for this kind of astronomical work. This issue of THE OUTLOOK has seven richly illustrated articles, besides a charming short story, poems, other contributed articles, and the usual full news editorials and review departments. [$3. a year. The Outlook Co, 13 Astor Place. New York.]

THE JOURNAL OF HYGEIO-THERAPY for August, has chapter 3rd of The Treatment of the Sick, by T. V. Gifford, M. D.; Phrenology in the school by Susan E. Collier, M. D.; Exercise for women, by Elsie C. Smith; Invalid's Home Anniversary; Anti-Vaccination; The Way to Health, etc., etc.

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WORD AND WORKS for September, has an extended and very interesting chapter on the September Planets; then follows Equatorial Acceleration in Rotation of the Sun, by Isaac E. Christian; Planetary Evolution, by Charles Bridges; September Star Study, by the Editor; The New Era, by G. D. Nicklin; Clinch Nails, by Rev. J. B. Noyes, with a large number of additional articles that are both interesting and instructive. Read, "What does it all mean?" and then you may be called to preach a lesson on Charity.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. NOVEMBER, 1897. No. 11.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

CONSECRATED COMMON SENSE.

By Elder Henry C. Blinn.

IN the Volunteer's Gazette—among many other good things, we find Captain Habedank, who is keenly alive to the salvation of souls,—writing under the above unique title. Whatever may be thought of any religious faith, or the saving grace that may be attacht to it, we are quite certain that its value will be enhanced in proportion to the amount of "Common Sense" that may be used in the illustrations that are brought forward.

That religious commodity which is sometimes thrown to the winds with more zeal than wisdom, under the assertion that it is Bible religion, has in it but little practical value, and sometimes still less common sense. "To be good and to do good," is a genuine quality of religion, of which the possessor need not be ashamed, and yet it is wholly outside of the Bible, so far as the quotation is concerned. To be good is to be godlike, and this includes all the beatitudes of the New Testament.

The element of goodness is from everlasting and precedes all the works of creation and especially all records, whether civil or sacred. It is wonderful how much good may be accomplisht by a few individuals if they are devoted to the prosperity of their religious order in the world, and yet their message of God's love to man is as old as the creation of man.

The Volunteer message bearers, like many others, have come as "an army with banners" and are gloriously marching on to a great victory. Many zealous souls are engaged in duties equally as necessary for the present and future happiness of the family of man, even tho their work deals largely in the interests of the body.

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Salvation must be obtained by degrees, for both the body and soul, and this can be done only as the work of preparation is accomplisht. Those who have fostered unclean or immoral habits, and are marred "as the vessel in the hands of the potter," must begin with personal cleanliness prior to being baptized into any spiritual ministration. An unwasht Christian, or an immoral Christian must, indeed, be a misnomer, but the willing convert to any Christian church, who accepts the beautiful teaching of the New Testament,—

"Cleanse first that which is within the cup and platter, that the outside of them may be clean also."—Matt. xxiii., 26, will find much needful work to do.

Cleanliness comes so near to godliness that one might be inclined to say that it is godliness, but the Apostle, as a faithful teacher enters a little more into the details and shows the first and essential work that a saving grace demands.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. vii., 1. Accepting this preparatory work that demands such a rigid purification, a great salvation must follow so long as obedience is maintained.

If we can be assured that this "Common Sense" has been consecrated to the good work of redeeming humanity, then it becomes so much the more valuable in its ministrations. Then it is that our reason combined with a higher reason in the ministration of good-will to man, will be able to accomplish works that are almost superhuman.

A wonderful interest is taken in reading the visitations of Jesus, and how kindly he raised his hand to heal the sick, to restore sight to the blind, and make the lame to walk. While the disciples lookt on with astonishment, Jesus remarkt, "Greater works than these shall ye do." And the disciples were especially gifted, in his name, to accomplish many wonderful things.

It is the loving simplicity of this testimony of Jesus that finds a ready response in the hearts of the rich and the poor, the learned and no less the unlearned. There are but few, very few persons who can not, in some degree, discriminate between right and wrong, having reference to their own duty to God and to man, and it is through this channel that they are able to make a divine or consecrated use of their valuable common sense.

Jesus very plainly informed his disciples of this fact,—"Where your treasure is, there will your heart be also." There is no mystery about this statement. If the treasure is the accumulation of a selfish interest, then the heart's affections are absorbed in the same order of life, and this state forms the heaven for the soul.

"Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

This advice to the rich, young man was the "Consecrated Common Sense"

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of Jesus, and it was the only terms upon which this promise could be offered as an assurance of entering into the kingdom of God, or of becoming a preacher of righteousness, according to the testimony of the Christ.

Eloquent divines may bring forward beautiful illustrations on the "Ministry of Riches," and prove to their own satisfaction that these riches are no barrier against an entrance into the kingdom. Jesus says otherwise;—it was the selfishness of the rich, and no less the selfishness of the poor, whether it represented one dollar or one hundred dollars that formed the barrier.

He would carefully impress his disciples that their whole life and all they possest should be devoted to the work of the God of peace and for the good of humanity. That the narrowness of individual interests were the selfish interests of the children of this world, and could not be in harmony with the spiritual life of his heavenly kingdom. In this work for humanity, Jesus illustrated fully the great difference of a journey over the narrow way, which would lead to peace and prosperity in this life and assure the disciple of a reward in the life to come; and that of the broad road which admitted all that was unclean or belonged to a selfish interest.

If we call this manifestation of his wisdom and love his "Consecrated Common Sense," it may be the best illustration of the term that could be brought to the mind, as it appealed to the common sense of his many hearers, and as the record informs us, "the common people heard him gladly."

East Canterbury, N. H.

What is Life without Self-denial and a strict adherence to the path of Virtue; and what propriety is there in a profession without possession?

By B. J. Kaime.

O LIFE! fleeting life; tell me of thy beauties.
Tell me of the comforts which thou dost bestow;
But if I'm neglectful of every day's duties,
No real enjoyment my spirit doth know.
If vain words and jesting do from my heart issue,
Or over much laughter my fault prove to be;
If I am accustomed to backbiting whispers
How can I from Satan's temptations be free?

If evil surmisings are constant companions,
If hard thoughts and feelings with me bear the sway,

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Can life be delightful, or can I march heavenward,
Till all these preventives are put far away?
If I am too anxious to know others business,
And all their employment to be seeking out,
Am I in a state to be gaining true riches?
Have I no occasion to fear or to doubt?

If I am inclined to seek entertainment
In telling the failings of sister or brother;
Will this clothe my spirit in beautiful raiment
Or give me a right to the love of "Our Mother?"
If I do exalt in another's abasement,
Or greatly rejoice to see their downfall;
When sorrows assail me, who will give me releasement?
Or who will vouchsafe to hear when I call?

If self I esteem and strive for its glory;
Strive for its advancement in pleasure and ease,
Shall I find a place with the pure, meek and lowly,
Will those spirits own me, who none but God please?
If I am too fond of showing my knowledge,
And give my opinion before it's required,
Or use the tongue oft, where a bridle is better,
Will this be a labor of heaven desired?

If I make confession of all my offenses,
And loudly proclaim that each evil I hate,
Unless I forsake them and purge well my senses,
Can I ever travel from my fallen state?
If I profess union, and love and submission,
And say to the Spirit, "I will be resigned,"
Will merely asserting, yield ample fruition?
Can I without acting, the low valley find?

If age I revere not, nor give due attention
To the feelings and wishes of those of this class;
If I heed not their counsel, experience and wisdom,
Shall I not regret it, while through life I pass?
If I with my equals have not condescension,
And if of their sorrows I take not a share,
When I am bound low and feel tribulation,
Who will raise my spirit with kindness and care?

O life, fleeting life! What art thou! What art thou,
Without self-denial and meekness and love?

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THE MANIFESTO. 165

A boon without comfort, a wearisome journey,
Without the pure gospel, thou surely wouldst prove.
Then if any spirit desire to possess thee
And taste enjoyment that's wholesome and clean,
Let them seek a part of each goodly virtue,
And lay up a substance untarnished by sin.

East Canterbury, N. H.

THE CROSS.

By Ezra J. Stewart.

ONE who did his own thinking,—who was always guided by the ever increasing light of his own inner consciousness,—one who lived a pure life given up to the interests of all mankind said,—"And whosoever doth not bear his cross and come after me can not be my disciple."

Much has been said concerning the cross, so much perhaps as to convey to many the idea of a great burden. To the soul that aspires for spiritual light and guidance it becomes necessary that a constant watchfulness be maintained over the thoughts, feelings and actions; and yet to one who has come into an understanding of the law of the Higher life there need be no distressing burden connected with this call. It is only when the mind is not fully resigned; when a fixt determination has not been attained; when there still remains in the heart a lingering desire for those things which do not feed the soul, but pander exclusively to the physical senses, only then does there exist a consciousness of burdensome care.

Jesus said,—"My yoke is easy and my burden is light." We have the power to make our cross light or heavy in proportion as we enter into the work with a whole heart. Is it a burden for the true mother to care for her child,—to spend days and years of earnest, watchful devotion? Many times she may become weary and worn, but never the thought of a heavy cross finds abiding place in her mind because heart and soul are in her work, she loves it. And so it is with those who have entered thoroughly into the new life,—the life of the Spirit, into that life which to the animal man appears so mysterious.

Having become convinced that only "the pure in heart shall see God" or the good, in making this the all-absorbing desire, we will find with Jesus an easy yoke and a light burden. It will then become second nature to be careful and watchful; our every aspiration will lift heavenward and all the faculties of mind and soul will become so quickened and illuminated as to enable us to perceive and cast from us the slightest indication of any thought which would not tend to the development of the God life within. We shall then know that there is naught but good or God, that this Life fills our life, is indeed omnipotent and omnipresent. Those who have become sufficiently un-

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folded to realize the joys of the spiritual life, freely and gladly follow the injunction to "seek first the kingdom of heaven," for to them it is given to know that "all things needful will be added."

Happy, indeed, is the soul who has heard the unmistakable voice of his inner consciousness calling to a higher realm than the mere animal or even the purely intellectual plane of being and has had the courage to answer by casting aside all customs, creeds and dogmas, all preconceived ideas and even the admonition of friends, if these interfered with his advancement. To such an one the gates of heaven are open, the work of eternity looms up as one long and glorious opportunity for conquest. Heaven to this soul will consist in ever reaching out for more truth. The cross is then swallowed up in one long continuous victory,—a victory over selfishness and over death. There is a high repose which rests as an abiding guest in the soul illuminated with the knowledge of Godliness. When this resting place has been reacht we may say with John Burroughs;—

Serene I fold my hands and wait
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate
For lo, my own shall come to me.

And this restfulness does not mean going to sleep, on the contrary it is a soul awakening. It is finding that nothing can tire us. It is to have eliminated from our thought the fear of poverty or riches, of disease or death, and to have these fears removed is to become in time completely delivered from the conditions themselves and to be lifted up to those glorious heights where in a fulness of that perfect love which casteth out every fear the burden has been changed to the glory of the cross.

Mt. Lebanon, N. Y.

[*The following was written at Watervliet, N. Y., Sept 15, 1826.*]

TESTIMONY OF AARON WOOD.

IT is now forty-six years since I embraced the gospel of Christ's second appearing, which was revealed through Mother Ann Lee, and those faithful witnesses of God who came with her from England. As I was intimately acquainted with these beloved witnesses, I feel it a duty I owe to God, to my own soul, and to the cause of truth, to make an honest declaration concerning my connection and acquaintance with them, and my knowledge of their character and ministration. In doing this, I shall relate a little of my own experience before I became acquainted with them.

When I was about twenty years of age, I felt great concern for the salvation of my soul. I was sensible that I was daily increasing in sin against God, and I saw no way to escape his righteous judgment. I fled to the holy

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Scriptures; but I found these condemned me. They testified that, "He that committeth sin is of the Devil." I cried to God as well as I was able; but found no relief—my trouble of mind daily increast. I attended the meetings of various denominations of profest Christians, but could find none that I believed really walkt with God, according to the precepts and example of Christ. My tribulation and condemnation increast for about the space of five years, until my life became a burden to me, but thanks be to God, he at length opened a way for my releasement.

About this time, I heard of a strange people who were persecuted and imprisoned in Albany, for their religion. I went from Shelburn, Mass., to see them, and was soon convinced that they lived and reigned with Christ on earth. They spoke the word of God to me, which was indeed "quick and powerful." They taught me to confess all my sins to God before his witnesses, and to take up a daily cross against all sin and all manner of uncleanness, and to live a just, holy and pure life before God and all men. I had so much faith and confidence in them, that I was ready and willing to confess my sins, which I did faithfully, one by one, as I had committed them, and the blessing of repentance which I felt, cleansed and healed my wounded soul and releast me from the fear of death and the torments of hell, and I can testify of a truth, that in obedience to the faith which I then received, I am saved from all sin.

In my first visit, I did not see Mother Ann Lee. She had been previously moved from Albany to Poughkeepsie, and imprisoned in that town. This was in August. In the fall I went to see the Elders again, and staid with them one night in the prison. After Mother and the Elders were releast from prison, I went to see them at Watervliet, and from this time I was with them the most of my time. I journeyed from place to place, and was with them in nearly all the places where they visited. I have suffered much persecution and affliction, and thank God that I was counted worthy to suffer with them. I have been beaten and wounded by wicked, persecuting mobs, till the ground was besprinkled with my blood. At one time I was knocked down with a club, and taken up and carried into the house for dead.

But these things were light in comparison with what Mother and the Elders suffered by the hands of lawless ruffians. I am confident that nothing short of the power of God, could have preserved their lives through such severe sufferings. I was with them at the time Mother was so shamefully and cruelly abused by that outrageous and horrid mob, which began at George Darrow's, in New Lebanon, on the morning of the 2nd of September, 1783, and which continued until dark, the bare recital of which is enough to make humanity shudder, and bring everlasting disgrace upon the inhuman actors. Shortly after this, I went with Mother and the Elders from New Lebanon to Watervliet; I continued to live there with them for more than a year, and was daily conversant with them, dwelt in the same house and ate at the

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same table. I was there when Elder William Lee deceast, July 21, 1784, and remained till after Mother Ann's decease, on the 8th of September following.

Notwithstanding the evil reports and the base charges of intemperance and lewdness, that have been circulated aghinst Mother Ann Lee, I can testify that in all my acquaintance with her, I never discovered the least symptom of intemperance, lewdness, or any kind of evil. I always considered her to be the most godly person my eyes ever beheld. She truly loved and feared God, and taught the same to others. Her charity to souls was boundless, and her severity against sin was like a flaming fire. No wonder the world hated her, for she was not of the world, hence they said all manner of evil against her falsely. In doing this, they brought the greatest possible evidence in her favor.

And now I say unto you that utter false accusations; ye are the children of a persecuting generation. "Fill ye up then the measure of your fathers, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel," down to the suffering witnesses of God whom ye have persecuted and abused.

Watervliet, N. Y.

THE SILENT FORCES.

By Hamilton DeGraw.

OF the manifestations of life in its varied forms, the most powerful and far-reaching in their results are the forces that to the materialistic mind are void, because in their operation they are removed from the glamor that surrounds and seems necessary to impress the undevelopt spirit. When the Divine teacher announced the importance of retiring into the closet and in silent devotion sending forth the prayer, he announced one of the grandest truths that was ever presented for human acceptance.

In the movements of life upward it is from the silent, the powerful forces from which is evolved the strength that is lifting toward the higher. When before the prophet's vision there past in review the noisy demonstrations of life in the earthquake, thunder and tempest, but not to them was the highest manifestations of Divine life, but in the voice of silence there was demonstrated the highest embodiment of truth. That the external may be necessary to attract and center the life on the reality is admissible. As toys in the hands of childhood, so the powers that appeal most strongly to the material sense are a proof that there are yet unfolded forces hid under their noisy demonstrations.

Evolution is not a backward movement, for on it is written the law of eternal progression. The life history of our planet, written on its rock strata, and read by the clear eye and unclouded intellect of the true scientist gives

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proof of the convulsive periods in the remote past when the forms of life then existing were destroyed, and as the creative forces replaced the old with new and better conditions the primitive forms of life could not retain their position; for onward must be the eternal watchword.

In the realm of mechanics the nearer that ideal is attained which is seeking to grasp and control the forces operating in the material world the less demonstrative to the extreme sense are their manifestations. Simplicity is the close companion of perfection and the nearer its realization the less complicated are its forces. The mysterious only remains so until it is understood. Like the pent up forces in the material world which result in explosions and upheavals have been the political and religious convulsions which have destroyed nations and overthrown civilizations. Neither one in the highest sense had within them the elements of progress, but were a means used to remove the debris that had collected preventing further growth. The powers which to-day are the most potent factors in the advancement of life move so silently that those who are looking for a great sign in the heavens which is to usher in a new and improved order of life, feel that nothing is being done because it is not heralded with the blast of trumpets and immediate destruction of all opposing elements.

"The kingdom of heaven is within." From the internal to the external is the true order of development. The source from which the soul draws its inspiration makes it either an obstruction or a builder who is helping to shape and expand the temple of universal life.

The intuitive faculty that enables us spiritually to feel the condition of surrounding life is closely allied to the prophetic gift; and while in that illuminated state are enabled to predict future events. This power "cometh not with observation," the method by which unilluminated minds arrive at results. It is felt and thereby the evidence which is given is known to be real. It is the silent voice speaking to the soul that has been prepared to receive those heavenly ministrations.

In the interior life even if clouded by externalities or obstructed in its expansion by false theological teaching is that "temple not made with hands." How to attain the knowledge that will open it to the divine Spirit is a problem that perplexes the soul living in the externalities of life because it does not understand the things of the Spirit.

Many ways are devised by which admittance may be gained, but whosoever cometh not through the gate the same is a thief and a robber. Those who have been admitted to communion in that temple, are the ones who have given all they possess to advance the truth in a manner that the left hand knoweth not what the right hand doeth. Like the dew, as it is silently distilled, so are the forces that have in them the greatest power to build a truer and better life in the individual or the state.

Shakers, N. Y.

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Correspondence.

[The company of singers from East Canterbury, N. H. spoken of in our last issue, who spent several days with the Believers at Sabbathday Lake and Alfred, Me., on Sept. 15th were invited to visit the County Jail in the latter town. While passing through the premises, an opportunity presented itself to sing a few sacred selections to the unfortunate inmates which was kindly accepted. During the singing of the last hymn to a company at work outside of the main building, the prisoners within listened attentively from the open windows and the singing was answered with a hearty "Good bye, God bless you," from all. Touching indeed was the simple, yet sincere benediction, falling as it did from the lips of the prisoners.

On the afternoon of the same day, the following letter was received, which will speak for itself to our appreciative readers.—J.]

YORK COUNTY JAIL, ALFRED, ME. SEPT. 15, 1897.

ELDER HENRY GREEN,

DEAR SIR;—In the name of eachand every inmate of this jail, the present letter is written as a token of gratitude for the precious visit received this day, and the sweet songs heard from the gracious Shakers. If the sweet singers do not reside with you, kindly forward our message to them.

Glorious deeds have had their greatest incentive from the homely ballads that gladdened the hearts of our ancestors. Few people who are not distinctly musical realize the benefits to society derived from the refining influence of music. Music is said to be the food of love, and love to be the refining influence which creates civilization. Does it not follow then, that a more general cultivation of music would have a tendency to decrease crime? I believe that a large proportion of those who are now in durance vile would never have been led into the commission of crime if their home life was what it might have been. Increase the pleasures of home life and you will lessen the temptations which everywhere greet the unhappy.

Assuring you that in return for your sweet songs which have touched our lonely hearts, we will endeavor to become better men; and imploring our common Father to fill your souls with peace and joy here and hereafter—

We remain your grateful servants,

THE PRISONERS.

—per R.

THINKEST thou that God will be pleased with thee and unite with thy narrow partialities in favor of this one and against another? They are all equally his, and thou art no more so than the meanest.—*R. W. P.*

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THE MANIFESTO.

NOVEMBER, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

September.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.
1896.	57.5	6.5 in.
1897.	61.6	1.75 "

Highest Temp. during this mo. 88. above 0.
Lowest " " " " 32 " "
Number of rainy days " " 5
" " clear " " " 17
" " cloudy " " " 8

Oct. 1897.

A MEAN, stingy man invited his pastor to dine with him. Altho he was wealthy, he was so penurious that he furnisht a scanty table. The pastor was invited to ask a blessing which he did, thus; "Lord, make us thankful for what we are about to receive—for these greens without bacon, this bread without salt, this coffee without sugar, and after we have received it give thy servant strength to get home in time for dinner."

Our staple cultivated crops are generally very poor. Potatoes have rotted sadly, we have not more than one third of a crop. We shall have to be satisfied with two bushels a week if not less, for family consumption until another crop is raised. Tomatoes are nearly a failure throughout this region. Even the hardy cabbage is dwarft. Apples are but a medium crop; yet for what we have we can pronounce the pastor's blessing. We have an excellent dairy and a plenty of some kinds of fruit. The flood July 14th made bad work with our ponds by washing in gravel and rubbish, a mass of it got washt into the aqueduct that drives the laundry water-wheel so as to render the power inoperative. This has employed three hands so far this week to remove the obstruction, which is not yet accomplisht.

The spring water-pipe from the artesian well refused to transmit water through it. By digging and tapping the pipe we found that polypus and rust formed the obstruction. This we remedied by the purchasing and laying nearly 800 ft. of 2 in. iron pipe at a cost of $120.

With all our earthly troubles we keep our hold on heaven. Elder Joseph Slingerland, of Union Village, O. Sr. Angeline Cox, of Watervliet, N. Y. Sr. Marcia Bullard, and a young Sister of Harvard, Mass. are spending a short season with us.

Calvin G. Reed.

South Family.

Oct. 1897.

YOU will please excuse, Our telling the news, That fall has come And the trees begun To grow sere and brown With leaves falling down, But the apples are ripe And free from blight, Tho potatoes are small We are saving them all And trust they will last Till winter has past. We're all busy as bees 'Mong the flowering trees, While the laborers are few We have plen-

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ty to do But the Lord from on high All needs will supply, So we've nothing to fear Thro' each swift fleeting year.

The spirit of enterprise still lives and goes marching on. The old platform roof of the horse barn has been removed and a slate one substituted in its stead the past summer. Sweet corn drying is the chorus of our morning, noonday and evening song. These fine sunny days are just the days needed for completing our autumn harvest.

Sister Elizabeth Sidle late of Sonyea has come to reside with us, happy is she and thankful are we to have it so. "All things come to those who wait." We were pleased to meet our friend Sr. Angeline Cox of Watervliet who visited us in company with Sisters, Marcia Bullard and Charlotte Tremper of Harvard, Mass.

Geneviere DeGraw.

Shakers, N. Y.

Oct. 1897.

We record the date of Oct. 3rd as closing the season of active growth in vegetation, the date of our first heavy frost. In our experimental plat this season we tested eight new varieties of tomatoes and selected one that we will retain. The New Stone is a very desirable variety. Smooth, deep red, solid, making it desirable for canners and for marketing fresh. Of the older varieties we have found none that could excel "Fordhook's First;" early, smooth and excellent quality. We have been enjoying beautiful autumn weather and anticipate a continuance of the same.

The habit of looking on the bright side of life is a very desirable one and can be cultivated as well as any other faculty. We all know that in this world of ours there is enough to depress and sadden the human soul and it needs many times a strong effort to penetrate the cloud that overshadows the material life to realize that beyond there is a silver lining. In the mad scramble for wealth which is being illustrated in the rush to the Alaskan gold fields is portrayed the truth that "all is not gold that glitters," and to be contented is to be happy. This does not imply that there should not be an effort made for the betterment of our condition for in that struggle is realized our happiness.

With a joyful and thankful heart we recount the many blessings that have been vouchsafed to our lot the past year as we follow it on its descending scale and realize that if we advance in the knowledge of the truth it must be by progressing from the errors that have been incidental to our environment. May we put on the whole armor and with a brave heart and cheerful spirit meet the issues of life.

Hamilton DeGraw.

Narcoossee, Fla.

Oct. 1897.

"With all thy gettings get understanding."

It is very evident that there is no liberty, only in the spirit of truth, and when the soul has that in possession and is grounded immovably, it realizes a liberty in its manifestations that is not obtained elsewhere.

Unless God build the city they who labor,—labor in vain. In union with our parent Society we are striving to build up our little branch. If we have truth for the basis of our structure we shall succeed. We expect trials on our march through life, and the only way to meet them is with an unflinching purpose.

During September we had frequent showers, and on the 20th we had a great down pour,—eight inches in 24 hours. The rain did much damage. The land in Florida is so porous that after a heavy shower, we can again begin to plough, in about ten hours.

Commercial fertilizers are of little value on pine lands, until they have been fertilized by the cattle. Our pinery has been enlarged. The Sisters are engaged in the raising of tomatoes and have over 200 plants set.

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Our cassava which stands some six feet high, is about ready to dig. This is a root that will be greatly prized in Florida for its amount of starch and as food for the table.

Andrew Barrett.

Mt. Lebanon, N. Y.

North Family.

Oct. 1897.

THRICE told tales being tedious, I will not repeat the harvest reports of grass and grain, but add to the rumor that potatoes are small in size and scanty in quantity; however, our grand old hills are not small; they loom up with more than their usual share of majesty in this clear, crisp atmosphere permeated with gold enough to rejoice the monometalist and other monos whose hearts may the dear God soften and widen! Beside her gold, October has brought us some delightful visitors. You may have heard us speak of Agusta and Sophie, and last, but by no means least, Sophie's horses. Such horses! No checks or blinders there, you may be sure. Sophie loves her horses, and do they not love Sophie? Look in their faces for your answer, see their great eyes soften and necks curve in caresses when their mistress nears them! Ah, it is not the Undines alone to whom love gives a soul! This time our visitors brought with them two other visitors; no less personages than Lotta and her mother. Who has not heard of Lotta? Was she not a star in the sad, dangerous, dramatic world, who touched the earth only to crush the flowers with which her path was strewn by enthusiastic crowds? Somehow no shadow ever touched Lotta's name or fame; but if you noticed, it was always "Lotta and her mother." That tells the whole story; as you would agree should you ever have the fortune to meet this mother. Her age, nearly eighty, says the Christmas time of life, but no, the brisk, bright, aromatic atmosphere about her declares it to be only October.

These visitors being invited to speak in one of our meetings, the little mother rose. It was refreshing to hear her vigorous voice and see her earnest gestures. The strongly markt face with character in every line, lighted, as she declared that the day past among us would be a red letter day in all her after life. At the time of departure it was rich to see the alertness of the little mother, "Have we left anything behind us?" she was heard to say, "any love that belongs to us."

"Nay," said Sister Catherine, "you have had a full share, but will not forget to send regular installments for the future."

It has been Lotta's mother and not Lotta, has it not? This will suit Lotta who loves her mother as she deserves to be loved. The mother who has kept her pure and high where thousands, with no such influence, have fallen, never in this world, to rise again.

Grace A. Brown.

Shaker Station, Conn.

North Family

Oct. 1897

ONCE more we greet you dear readers of THE MANIFESTO with love and goodwill to all.

At present we are enjoying the presence and ministration of our dearly loved Ministry. We have also been favored with a visit from Sisters Marcia Bullard and Charlotte Tremper of the Harvard Community, who brought much love from gospel friends. Elder Henry Blinn from East Canterbury, N. H. spent a few hours with us, and we hope an occurence of the same pleasant nature will not be far in the future. Elder Joseph Slingerland from Union Village, Ohio also made a short call, and last but not least Brother Levi Shaw of Mt. Lebanon, tarried with us over night. How blessed it is to be united to the pure in heart, whose lives are consecrated to God; who maintain a clean separation from the spirit and elements of the world, for such is the life and testimony of the gospel of Christ.

Our Brethren are employed in perform-

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ing the duties encumbent upon them at this season of the year; some are harvesting the fruit of which we have an ample supply, while others are preparing the soil and sowing crops for another year. With this comes the comforting thought, that the hands that toil are consecrated to God's service.

Edith E. Shufelt.

Sanitary.

CAUSES OF HEADACHE.

THE ordinary headache which is so extremely common among the inhabitants of our Atlantic seaboard towns is the outcome of conditions affecting the nerves through impoverisht blood containing poisonous matter absorbed from badly digested food. So-called liver torpidity and the catarrhal affections due to our changeable climate also aid in effecting its spread. Nervous exhaustion, due to irregular and fast living, plays an important part in its causation. Nervous strain, especially of the eyes, and inflamed tissues about the internal bones of the nose are special causes. Nerve irritation, which is but poorly understood by the general reader, is a prolific cause of so-called nervous headache. I know of no more dangerous practice than to treat headache pain blindly with drugs. Of course, outdoor exercise is the best possible thing for permanent cure. It is very easy to relieve most forms of headache by means of the coal-tar derivatives, of which so many are in the drug market. These form the basis of the many headache cures found on the druggists' shelves. Their use is not entirely without danger, for they are powerful heart depressants if taken in doses of any considerable size.—*Ladies' Home Journal.*

THE EXPRESSION OF THE FACE.

THE expression of the face is continually changing. No artist, no camera can catch this changing, fleeting, evanescent expression. When you look in the glass, the very desire to find out how you look is depicted on your face. The more you strive, the more the intent is intensified, and such an expression is not natural to your face. How often do we look at a photograph and find only disappointment in it? Why is this? The camera depicts the sitter just as he is at the moment the picture is taken, but very seldom can the instrument catch and record that subtle thing called "natural expression," because few persons are natural when seated before the camera.

Well, what of all this? simply this. If you are noble, loving and true, such virtues will light up your face: if you are sordid, mean and selfish, your face proclaims it to the world. Anything in your life that is active for good or evil will impress itself upon your personal appearance. Pride, scorn, hate and lust write themselves indelibly in the physiognomy, when such ignoble qualities rule the life and have become habitual to the countenance, and the features themselves become permanently changed to accord with the expressions.

[*Extract from an editorial in the Journal of Medicine and Science.*]

HOW TO EAT A BANANA.

THE banana yields more food to the acre than any other plant, and yet it disagrees with no end of Northern stomachs. This is because we eat it the wrong way. But the wife of a missionary to the tropics tells the glad tidings from heathen shores of how to eat a banana. When you have stript off the willing rind, just scrape off the stringy and hairy coat that lies beneath the rind, and you may eat your banana without tasting it all the rest of the day. —*Fruitman's Guide.*

☞MANY years ago the farmers of Australia imported bumble-bees from England and set them free in their clover fields. These bees cost the farmers about fifty cents each, but they were worth all that was paid for them.

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☞PLEASE write to the "Chemical Division of the Department of Agriculture," a concise statement of what you may know about the adulteration of foods and drugs; presenting the facts which can be substantiated if necessary, and not theories.—A. J. WEDDERBURN, Special Agent.

☞HENDERSON, KY.—Two little boys, one seven years and the other nine attempted to take away some honey from wild bees, when the bees swarmed over their bodies. The youngest died before he reacht home and the oldest is not expected to live.

☞A MAN in Burlington, Iowa has subsisted on milk only, for twenty-five years. When an infant he accidentally drank some lye and since that date has been unable to take any solid food into the stomach. He weighs one hundred and forty pounds and is strong and vigorous.

☞Received from a lady friend, a very beautiful specimen of variegated clay from Gay Head, on the coast of Massachusetts

☞THE pamphlets—"A CHRISTIAN COMMUNITY" and "BRIEF EXPOSITION" will be sent to any Believers for free distribution. Copies of the "BEAUTIFUL CITY" will also be sent for free distribution. Address THE MANIFESTO,
East Canterbury, N. H.

[Contributed by Amelia Tait.]

THANKSGIVING HYMN.

Now, Father, the harvest is ended,
Ere twilight has curtained the sun,
With hearts overflowing with gladness,
We thank Thee for what Thou hast done.
We thank Thee not only, great Giver,
For harvests of wheat and of corn;
We thank Thee for Thy daily mercies
And works Thou renewest each morn.

"Thou crownest the year with goodness;"
Thou blesseth our lives with Thy care,
The earth is too small for Thy kindness
Thy mercies are strewed everywhere.
Thou filleth the earth with Thy sunshine,
Thou sendeth the dews and the rains,
Thou giveth us all that is needful
To ripen the fruits and the grains.

Oh, Shepherd! our lives Thou protecteth,
Each day thou hast guided our feet,
Thy wonders as thickly are scattered
As sprays in the sheaves of the wheat.
We never can measure Thy greatness,
So vast is Thy power and might,
Then teach us, our Father, all blessings,
To use for Thy praise and the right!
—*Selected.*

JOSIAH EDGERLY, was a Trustee or Deacon in the Society at Canterbury, in 1792. As there were no roads for carriages, traveling was generally done on horseback. The Deacon had been abroad on business and was returning to his home. A young man met him and knowing that he was a Shaker, challenged Josiah to fight. The Deacon dismounted, hitcht his horse, and catching the young fellow as best he could he gave him a severe ducking in some water by the side of the road. Do you call this fighting, said Josiah, as he continued the ducking, till the young man promist to use better manners.

Deaths.

Maria Foster, at Harvard, Mass. Sept. 9, 1897. Age 75 years 4 mo. and 26 days.

Sister Maria was born in Concord, Mass., and was placed under the care of the Community when at the age of seven years. When she arrived at the age when she could understandingly choose for herself, she chose to remain where she had spent her youthful days, therefore becoming a faithful and trusted Christian. She has held many important offices of trust and responsibility. At her death she had been twenty-two years an associate in the ministerial order. At one time she had a large class of girls under her charge and taught the public school of the Society for sixteen years. She will be greatly missed by her associates.

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Books & Papers.

Among the specially noteworthy contents of the Magazine Number of THE OUTLOOK may be named; Professor Lanciani's beautifully illustrated article on Modern Rome; another installment of Mr. Justin McCarthy's The Story of Gladstone's Life, with seventeen pictures, some of exceptional interest; an account of the founding of The First Working Girls' Club, by the founder, the Honorable Maude Stanley; an illustrated article on The Real Isaiah, by Clifton H. Levy, which describes the extremely interesting work being done at John Hopkins on the famous Polychrome Bible; a charming out of-doors love story by Priscilla Leonard called A Day at Lone Island; an article by Bishop Huntington on The Imitation of Christ—one of a series called Aids to Devotion. The history of the week is given as usual succinctly and broadly; and there are other articles than those mentioned, both with pictures and without them, departments of reviews, religious news, stories for little people, etc., etc. [$3 a year. The Outlook Company, 13 Astor Place, New York.]

The first and only pictures Mrs. McKinley has had taken in ten years will appear in the October number of *The Ladies' Home Journal*. They form part of a series of new and unpublisht photographs of the new occupants of the White House. Mrs. McKinley wore for her picture her inaugural ball dress of silver and white brocade, at the special request of the President, who thought it particularly becoming. The excellent portrait of Mr. McKinley in his office was taken in June. The other pictures in the series show the many changes in the arrangements and furnishings of the rooms and grounds, made by the President and Mrs .McKinley.

The Hawaiian Islands are well described and well illustrated in an article by George H. Johnson in FRANK LESLIE'S POPULAR MONTHLY for October. It gives in an attractive manner the history and customs of the people of this future territory of the United States. In the same magazine is an interesting and valuable historical paper on The Landmarks and Memories of the Hackensack Valley, by John P. Ritter: in which are recalled, with photographic views, many of the stirring events of the Revolution which occurred in the lower part of New York State, including the trial of Major Andre. Some Kentucky Women, is a brief paper on the belles of the Blue Grass, made particularly attractive by numerous portraits of beautiful women. George Willis Bardwell contributes a pleasing sketch of the Breton peasants, which is illustrated by beautiful reproductions of paintings by Henry Mosler. Another article which contains entertaining reading as well as important information is Salmon-fishing on the Columbia, by Joseph Williams Collins; giving a graphic picture of the work and methods of those engaged in the securing and canning of salmon. The college article this month, the twelfth in the series, describes that great western institution, the Leland Stanford Junior University, and is written by O. L. Elliot. Like the preceeding papers it is profusely illustrated with portraits and views. Other articles in this number are; The Island of Marcken, Old Coaching Inns, Some Paintings by Modern Artists, The Last Duel in the Place Royale; there are a number of short stories, the continuation of the serial, a department for boys and girls, a poem by Louise Chandler Moulton, and an illustrated Hallowe'en poem by Minna Irving.—*Frank Leslie's Publishing House, New York.*

HOW TO GROW FLOWERS for October furnishes a feast of good things for the lovers of flowers. This is the season to plant bulbs for winter and spring flowering, and the current number of HOW TO GROW FLOWERS gives full cultural directions for this purpose. "House culture of The Rose," is begun in this number, as is also an interesting floral story, "Outside the Altar Rail." In addition there are installments of "Fall work in the Flower Garden," "Bulb Growing in Holland," and "The Rose." All the usual departments are filled with seasonable advice.—HOW TO GROW FLOWERS, Springfield, Ohio.

WORD AND WORKS for October has a chapter on the Sun, Moon and Planets, which will afford a fund of information to the careful student. Also a chapter on Star Study, for October, so that any one can study the heavens while he is busily engaged with duties on the earth.

WORD AND WORKS is by no means confined to star gazing. In this number will be found a long chapter on Single Tax, and the writer promises that in his next article he will point out the theory of Single Tax and what it will do when in operation, and by reading Single Tax No. 2 which will be found on another page of this same paper, the whole story will be solved.

In the Forecasts, for October the reader will have a chance to note what changes to expect and to prepare himself accordingly. The Department of Home Sweet Home, affords abundant information for doing good.

Progress in Science, abounds in useful information while the Query Corner, is full of new life. Other good things may be found in this same number, as the fortunate possessor will be sure to learn.—WORD AND WORKS Pub. Co. 2201 Locust St., St. Louis, Mo.

THE MORAL ASPECTS OF THE HIGHER CRITICISM by H. L. Hastings.

The writer of this little work says,—"one of the settled conclusions of the leading Higher Critics of our day is, that the Scriptures of the old and new Covenant are not Scriptures of Truth." Mr. Hastings does not accept this statement but in expressing his own mind

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goes on to say.—"Much of the higher Criticism of the present day shows the inaccuracy of the critics and their very superficial acquaintance with the books they comment upon. The fact is a plain man who reads and understands his English Bible is likely to be better informed on many points than a scholar with a head full of Hebrew roots, who neglects and discredits the writings which he professes to study and expound."

H. L. Hastings, No. 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for October has an illustrated article by Jessie A. Fowler and of no less a personage than the president of the British Association for the Advancement of Science—Sir John Evans.

Professor Sizer has written upon a very interesting subject,—Brain, Mind, Thought, Soul and readers of the Journal will study it with much care, as it is an answer to this question,—Does Phrenology teach Materialism?

Phrenotypes have reacht No. 16—and this one by H. S. Drayton, M. D. is a vindication of "Poe."

Klondikers will be interested to read about the Alaskan Natives and to see the beautiful portrait of their next door neighbor.

Then follows a paper on Education, by Miss S. Dexter and then an illustrated article on "People of Note."

A Portrait of Father Kneipp, "the genuine old priest whose water cure, or grass cure made him famous," will be studied with interest while they wonder at the "New Cure System."

The Æsthetic Force of Amativeness by B. V. Lain. A Snap Shot at the Texas Exposition and then The Science of Health.

Children Precious and Promising, is always interesting, and "the best mother is she who studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."—Fowler & Wells Co. 27 East 21st St. New York, N. Y.

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C. L. YATES. (Nurseryman,)
Rochester, N. Y.

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Those who remain long enough will have unequalled opportunities to become proficient in the management of households where order, cleanliness and the best methods are considered of first importance.

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DECEMBER, 1897.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII. DECEMBER, 1897. No. 12.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE SHAKER COMMUNITY.

By Elder Henry C. Blinn.

TO form a Community on a religious basis, is to change the life of men and women from one of selfishness to that of universal interest and care. The doctrine of me and mine must give place to that of consecration to the Lord, and for the good of his people.

The Community is a family on an enlarged plan and requires more care in its management to meet the increast want, and to secure the protection of all the members. Officers must be appointed to direct the varied occupations of those who are expected to take a responsibility in protecting the temporal interests and in securing the peace and happiness of every member. An Order of Ministry presides over two or more Societies. Elders are appointed as the spiritual advisers of a family. They are expected to be present at all religious services and to take the general management. They also instruct the family in the Rules and Regulations which have been adopted and call in question any deviation from these rules, as well as assist in settling any misunderstanding that may have arisen among the members.

Other persons may be appointed to take charge of the branches of business and be responsible for their own faithfulness in their respective duties. Upon the Elders, however, devolves the first care and a family that numbers one hundred or more persons, of all ages, all temperaments, and with all the habits common to the race of man, must have some system of government that will make the family one of peace and harmony.

The office of Trustees includes several persons who buy and sell and trade in the interest of the Community and hold the deeds of all real estate. These Orders form a committee for the general prosperity of the Society.

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The Shakers retire at an early hour, and rise early in the morning, allowing some eight hours of rest to all who may wish it. Some families take their breakfast at six o'clock throughout the year, while others prefer a later hour. All due consideration, however, is made for the aged, for the sick, and for little children. No arbitrary rules could be enforced as the age, health and protection of the members need judicious care.

Every person in the Community, who is able, is expected to be engaged in some manual occupation, unless other duties prevent. Each family manages its own domestic affairs, agreeably to its own interests.

Monday in most Shaker Villages is "washing day," and something unusual must occur to throw it out of place. As there are some fifty or more families among the Shakers, there may be not less than fifty ways of managing this indispensable branch of business. While some do most of the work by hand, or with a small amount of machinery, others have all the improvements that can be found in a first-class laundry.

The Shakers regard the Sabbath quite like our Puritan fathers and engage in no temporal business any farther than may be absolutely necessary. It is expected that the day will be devoted to the cultivation of a religious thought especially in the reading of books, pamphlets and papers. All the Societies arrange for seasons of religious devotion, but in this, they are governed by the circumstances that surround their own homes. Some are able to maintain commendable Bible classes, or Sabbath Schools, while religious services are held more or less during the week.

The Shakers accept the doctrine of Jesus the Christ and speak of him as the anointed Savior or the Son of God. Jesus was the father of the New Creation of God, and his work was to lead his people into the spirit of God that they might become sons and daughters of God. He led them from a life of generation to a life of regeneration.

It was difficult for the Jews to understand this change of discipline when they were already God's chosen people. They were blinded by their carnal commandments and to make them understand this fact, Jesus told them in plain language; "That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit." Adam and Eve were the parents of the old creation. God told them to multiply and they rendered the same obedience to God's will in this respect as did the beasts, birds and fishes. In the ministration of this office all the creation of God are on a level and for six thousand years no improvement has been made in the law.

The Shakers admit marriage to be a civil right and properly placed under the authority of the laws of the country. As Jesus never entered that relation, he never gave his disciples any advise to enter it. On the contrary all his testimony was against the selfish life of the world, and against that relation which forms the selfish life of the world.

Tolstoi says that if he should see a bear about to strike down a human be-

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ing, he would settle an ax into the brains of the beast, but he would not do that if he saw one man murderously approach another. Peter in his zeal to defend his Teacher, drew his sword, and Jesus rebuked him, "Put up thy sword, for all they that take the sword shall perish with the sword." His people are represented as a peaceable people, dwelling in peaceable habitations.

Celsus, a heathen philosopher, who wrote against the Christians near the close of the second century, brings this charge against them as enemies of the state,—"They refused to bear arms even in case of necessity," and they refused because it was contrary to the Christian principle.

A funeral among the Shakers is conducted agreeably to the customs of their own order. All the members of the family where the death occurs are present and sometimes those residing in other families. At an appointed hour all enter the chapel and the services are opened by a short exhortation from the officiating Elder. This is followed by the singing of a hymn. Liberty is then extended to any one who may feel so imprest to make a few remarks. During the meeting several pieces may be sung, and in this manner the service continues about an hour when the body is taken to its final resting place.

Persons entering the Society become probationary members and may retain the lawful ownership of their property, but the interest accruing therefrom must be devoted to the benefit of the family in which they reside. If they ever become covenantal members, the property will be dedicated and become a part of the consecrated interest.

It must be obvious to all, that persons coming into the Society must necessarily have a time of probation in order to prove their faith and integrity, before their sincerity can be tested and their ultimate union as faithful members be establisht.

East Canterbury, N. H.

MUTUAL SERVICE.

By Martha J. Anderson.

IN the recognition of men's need of each other is laid the foundation of the structure of society, and also the growth of the moral sentiment, which places duty before pleasure in the relation we hold to each other in the social compact.

The non-fulfillment of the true plan of human life, brings unhappiness to those who are blest with means and power to do good or misery to those who are deprived of the benefits that brighten and bless existence. The former waste their energies in luxury, idleness and self-destructive passions; the latter are driven to enforced idleness and crime by the crying needs engendered by poverty. It is not in the liberal distribution of alms that blessing alone redounds to the giver; but in the rendering of heart and soul service, in de-

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vising means for the uplifting and bettering of low conditions among the unfortunate.

Men are not the separate individuals they are wont to imagine themselves. We are all placed in this world in relation to others, to make of ourselves the noblest and the best in rendering all we have to give for mutual love and service. Our thought of sacrifice, must not be for emolument or reward, but an altruistic self-surrender for unity of attainment in the good that is the inheritance of all. Individualism must lose the ego, in the higher ideal of the greater breadth of life, love and happiness, that belongs not only to one but to many.

"Thus the advance of humanity is carried on. But still it remains true, that for the individual the richness and fulness of his life, depends upon the extent of his own givings up. It can not be done for him; for however much may be taken from him unwillingly, it is not until he makes it his own act that he begins to live. It is in this moral sphere that the truth of positive denial receives its most important verification. Not only from the blessed experience of those who have proved that the only true having is in giving up; but equally in the empty, weary discontent of those, who, refusing to accept this law have tried to retain their good things in the self form, and have found that the reality eluded them and what they held so tightly clutcht was a vain shadow."

"To him that hath, (holding in the spirit of brotherhood,) shall be given more; to him that hath not, shall be taken away even that he seemeth to have" (all illusory selfish pleasure.)

There is a self-consciousness that seeks dominion over the soul, that limits, narrows and draws away from real life, it is inimical to the law of universal love. If we withdraw from the chrysalis of exclusiveness, and expand the higher social and religious elements of our nature, we shall enlarge the sphere of our usefulness and ministration.

"It is not good for man to be alone." The scholar and recluse are apt to grow misanthropic. Association with others, gives balance to mind and heart. Self-control is the pivot of harmony. Too much by ourselves we create a surrounding aura that is infilled with our own ills and weaknesses, thus we foster that which we might overcome with the magnetic life currents of others which are strength, hope and cheerfulness.

"True love casts out all fear;" it is brave, helpful and reciprocal. If our thoughts and feelings are engaged in devotion to the high behests of duty, there will come renewed life and activity in every sphere of needful service, but if we are continually seeking to gratify some selfish ambition, we shall fail of attainment in any noble endeavor, and miss at last that which we so ardently seek. How true the thought, "It is only with renunciation that life, properly speaking, can be said to begin."

Mt. Lebanon, N. Y.

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OUR RECORD.

By Edwin P. Sevester.

THE writer of this article wishes to call the attention of all the young people within our Zion, wherever their home may be, to the all-important fact, to start life aright,—begin and continue and persue a right course. Then in after life, taking a retrospective view of the past, you will look with pleasure and satisfaction upon it. If you have kept a clean record the best you know, according to the light you have received, then you will be spared the bitter experience, and the humiliation that others have no faith in you; that everybody distrusts you; that you are walking under a cloud, and that men turn the cold shoulder, refusing to associate with you. O, my young friends, you who have a long life before you, it is of the greatest importance that you maintain your life record clean.

Think of that man, of whom I wrote in my preceding article, who had the misfortune of staining his past record with evil deeds, but who repented and turned from evil. Those who know him best declare that he has lived for many years an honest, upright life, and yet respectable people, those who value their reputation, close their doors against him, and banish him from their circle. And here is another man, Senator of the U. S. who in years gone by, had led a wild, fast life, being irregular in his habits. It is declared of him, that he walks under a cloud. Now, that man may have lived for years an exemplary life, otherwise he would not have been chosen to such an exalted position. And yet there is a shadow darkening his life.

The influence of our present conduct, is far-reaching into our future state of existence. What we sow that surely we shall reap, the law of compensation is inexorable. If we sow to the wind we shall reap the whirlwind. Often we bring upon ourselves, what we are pleased to call the visitations of Providence.

Let all take such examples as a solemn warning, redeeming past error by present uprightness. Forget the past and reach forward into a new life. Forgive as we hope to be forgiven, bearing noill-will against any one. In taking a retrospective view of my past life, I can see how often I have failed and wavered in my faith or strayed from the narrow path yet God in his mercy has drawn me back into the right path by means unlookt for and powers unthought of but I knew a Father's and a Mother's care was ruling the billows. In the tempests and the storms of temptation, a strong arm has always been uplifted for my salvation; a kind hand has been extended for my protection, until I can proclaim that Christ is able to save them to the uttermost that come unto God through his testimony and life.

Shakers, N. Y.

OF all great things below, above; the greatest of all, is LOVE, God's LOVE.

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SUNSET ROSE.

By Martha J. Anderson.

Fair rose, as delicate as sunset hue,
When faintest shade of amber tints the sky
Between the fleecy clouds that westward lie,
When Sol has changed to light the depth of blue.
Thy waxen petals opening to the view
Disclose a beauty heaven could not outvie,
And breathe a fragrance which the God's might sigh
To quaff from censers filled with spices new.
Rare flower, like gem of some ethereal sea;
Perfection symbolized, Gods loving thought
In loveliest form and purest grace outwrought,
True emblem of man's highest destiny,
When bud and blossom of life's growth shall be
The perfect crown of immortality.

Mt. Lebanon, N. Y.

PANSIES.

By Cora C. Vinneo.

In summer's radiant days they sweetly grow,
And dance like fairies in the balmy air,
Or meet us with their happy faces fair.
Some, beam like sunlight in its golden glow,
Some, white winged come to our dark world below
Like spotless angels in the guise of prayer.
Still others wear the robes of grief and care
Like gentle mourners with their veils drawn low;
When morning gilds the east they wake to greet
The newborn messenger with smiles of love;
When noontide trembles in the sultry heat
With steady eye they look to worlds above;
And when the balmy breath of evening stirs
Bow at day's shrine like humble worshipers.

Mt. Lebanon, N. Y.

A large volume of water flows upon one corner of a field, but flows immediately off again; the grain that was planted in the field can do no good, because no moisture was received which it needed to cause it to grow. A man at one moment receives a great deal of love, a great desire to live the Christian life, but unless he allows it to spread evenly over the whole of his life, he will never reap the harvest of a pure and a happy life.— *W. C. Mc Ginnis.*

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THE MANIFESTO.

DECEMBER, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

October.

Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1896.	44.	4. in.	¾in
1897.	52.23	¾ "	0 "

Highest Temp. during this mo. 82. above 0.
Lowest " " " " 26 " "
Number of rainy days " " 1
" " clear " " " 18
" " cloudy " " " 12

Nov. 1897.

IT seems to me quite absurd to call the tenth month of the year the eighth. To be logical it should be named December instead of October. To be Astronomical, its proper name according to number should be Uni-december; but it does seem the more unnatural statements are made, the better people in general are suited. Theological creeds and dogma's evidence this. For example; The Trinity, Vicarious atonements, heaven, hell, the fall of man, etc.

Well, notwithstanding all the inconsistencies of names, October has been quite a favorable month. It has given us but one rainy day, so we have had an opportunity to prepare for the oncoming cold winter. It has also furnisht us some pleasant associaticns. We have had gospel relation from Watervliet, N. Y., Harvard, Mass. and Union Village, Ohio.

Oct. 14th our lawsuit terminated in our favor, for which we thank kind Providence.

Oct. 31st we had an unusual meeting. We assembled in the Meeting House and listened to a lecture by Ernest H. Crosby of Brooklyn, N. Y. The subject; "Single Tax" as advocated and promulgated by Henry George, lately deceased. The lecture was given by request. It occupied an entire hour, and was very interesting. This closes public meeting for this year. In the evening we had a meeting composed of the Church and North families. Ernest H. Crosby was present and was deeply affected by the spirit of the meeting which was truly inspirational. The Angel bands were with us. We felt their heavenly influence. Meeting occupied at least one and a half hours. Our visitor thought we did not do right in not spreading our doctrines through the aid of missionaries of our faith.

Elder Joseph sent me a note stating that the Ministry would leave Enfield on Nov. 4th for Hancock. The probability is that before many months an electric R. R. will run from Greenbush through our place to Pittsfield, Mass. Work has commenced on it already.

No death to report this month. It is a time of usual health in the Community.

Calvin G. Reed.

North Family.

Nov. 1897.

AMONG the list of visitors we had the pleasure of entertaining the past month is the name of E. H. Crosby, an earnest

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worker in the social as well as political movements of the day. Spending the Sabbath with us, he was invited to address the assembly on the "Moral and Religious aspect of Single Tax." As it was Sunday he took (as he usually does on such occasions) his text from the Bible. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men."—Psa. cxv., 16.

While he does not believe that the Single Tax movement is the beginning and end of all things, yet he recognizes the fact that the taxes should be placed on the valuation of the land instead of the individual labor of improving the homestead, which necessarily raises the taxes, to the discouragement of the laboring classes.

The land belonging to the Lord who has a right to monopolize it! They who own the land also own the people who live on it, proving his statement by quoting from Gen. xlvii., 23. "Then Joseph said unto the people, behold have I bought you this day and your land for Pharaoh; lo, here is seed for you and ye shall sow the land," showing forth the fact that the command of the landlord requires obedience or expulsion. In the course of his very interesting discouse he alluded to Elder F. W. Evans' writing. "The practical principle which Christ instructed Jesus, was brotherhood, to love his neighbor as himself, and not to appropriate to his own selfish uses to the exclusion of those on the same plane, either of the life elements—earth, air, fire or water."

Roger W. Montgomery a traveler and writer, also spent a week with us. With the many opportunities of giving as well as receiving we find our measure filled with the good things of God.

Sarah J. Burger.

Shakers, N. Y.

Nov. 1897.

As we read in the Nov. MANIFESTO the testimony of Aaron Wood, that dear Father in the New Creation, we thought of many of those blessed saints who have past on before and we askt; Are they still interested in us, their children, to help us by their heavenly influence, giving strength to the weak and encouraging the faint-hearted?

In the silence of our meditations the answer came; "We are still with you and our influence is growing stronger as the years roll on." When we read of what they suffered for the Truth's sake we are ashamed even to think of crying the burden of the Lord. As we see the portends of the coming upheavals in social and religious life we feel that strong souls are needed to meet those conditions with a courage befitting the times. The testimony of the new life is not dead neither doth it slumber, for like a mighty army with banners cometh those sainted souls from the summer land with love and power and their march is one of triumphant victory.

In conjunction with our singing school Sunday afternoon, an effort is being made to establish a school for moral and intellectual development, on the lines of original thinking. A subject is announced at one meeting and essays are written or spoken upon that topic the succeeding Sunday; the object being to develop the latent powers of the young by providing that which is both interesting and instructive. Hope that success will crown the effort.

Hamilton DeGraw.

Harvard, Mass.

Nov. 1897.

SUMMER has ended, the harvest is past, but among all the daily duties we look within and find gratitude in our hearts for the measure of prosperity we enjoy.

We harvested about a hundred tons of hay; raised about three hundred bushels of corn and a large crop of herbs. Potatoes not so good; were troubled with rot. Think we have enough for the winter. Apples a failure, especially winter fruit. We gathered five barrels tho very poor.

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This month came in with a fine rain which was very much needed. Water was very low in the springs and ponds. Our milk keeps up to the mark having a good quantity for market.

We have leased our Rural Home to Dr. Watkins for a Sanatarium, and he is now putting in the necessary appliances. Eldress Eliza Abbott is smart and carries her ninety years with grace. Health of Society good at present.

While we are laboring for and enjoying the material things of this life, we do not forget the necessity of laboring for spiritual blessings which our souls need, as much as we need the perishable things of earth.

Marcia M. Bullard.

Narcoossee, Fla.

Nov. 1897.

THE persistent, want to accomplish all things; nothing is impossible to it. It travels on the "Get There" road and it always makes schedule time. It recognizes no failure. It is the conqueror of everything it undertakes, even to the making of a home in the wilds of Florida, where everything is ripe for testing a man's patience, from the tiny flea to the Palmetto and Pines which cover the land as far as the eye can see. [Not the fleas but the Pines.]

An experience of three years has tested our integrity. Not only being 1300 miles from all our gospel friends and debarred from all our former associations, we have to meet the changes of climate, which told fearfully on some of us for the first two years.

Patience and a clear conscience, have been the remedies for mental and physical sorrow. And they have workt wonders.

Cold and rainy October has past, but it gave us a good opportunity to put in our fall crops. The lakes have risen 3 ft. 2 in. and that is one foot too high for cultivating the low muck lands.

Our northern potatoes which were nearly all planted on these low lands, have rotted, but as the weather seems settled we shall replant them. In the past two weeks we have cleared another three acres of pine and oak land, for the spring crop of sweet potatoes.

A good measure of health abides with us, and an occasional ride through the pine groves affords us some of nature's best remedies to keep off malarial troubles and may be other diseases.

At this season of the year the pine groves of Florida are beautiful and fragrant. Thousands of flowers are in full bloom which nature has so bountifully given to this lone state.

Andrew Barrett.

Shaker Station, Conn.

Nov. 1897.

OF most importance has been the visit in their usual course, of our beloved Ministry. After imparting strength, comfort and counsel to us, and stimulating all by their stay, they are preparing to leave for other parts of the vineyard.

Considering the season, our crops of hay, grain, tubers and fruits are fair. Sufficient for the usual needs of the family and some over. Our dairy stock is now occupying the new barn, with every prospect of passing the winter comfortably.

The last week of Oct. was made very pleasant to us by the presence, for a too brief visit, of Sisters trom the South family of Watervliet. They introduced themselves to us at the opening of our Sabbath meeting and won our hearts at once by a beautiful gift of song, rich in ministration of Angelic love and power.

Our social unions with them during the visit were also very enjoyable. We are always pleased to meet gospel friends.

Walter S. Stephens.

Sabbathday Lake, Me.

Nov. 1897.

JUST now we are rejoicing over the safe arrival of our good Elder Wm. Dumont

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and Sister Aurelia Mace who have been visiting our kindred in the Granite State in company with Elder Henry Greene and Eldress Elizabeth Haskell of Alfred. Indeed we are glad to have them with us again. They brought many blessings of love and encouragement to us, the greatest of these is Sister Ednah Fitts, who is kindly sent by the Society at East Canterbury as a teacher of music. We realize the sacrifice it must be to her and her people and also the great benefit to us. In her we find a true and faithful worker for Zion. One with whom we have pledged ourselves to be loyal.

The young Brethren have been doing some ditching for the improvement of the farm, also ploughing and fencing, working faithfully during Elder William's absence, thus proving that their interests are truly centered in our consecrated home.

"In Union there is Strength." This motto is true for when we are all at home together, even tho our numbers are small, we feel strong, and naught shall ever sever the bond of love which unites us.

Br. Frank Stanton from Harvard is with us. We trust he will receive much good from his visit here, and may he return to his home and kind friends, renewed and encouraged to continue the work which he has so bravely commenced. We extend a loving greeting to all our gospel relation.

Ada S. Cummings.

West Pittsfield, Mass.

Nov. 1897.

THE lovely autumn days have past. Days of beauty ever new; of fresh glowing tints on trees and shrubs; of magnificent sunsets, when the mellow tints of day meeting the darkening shades of night uniting in rich harmony flood the earth with glory. And the clear nights! As we look at the cloudless sky, perforated with its numberless shining stars, we think how aptly Longfellow describes it;—

"Silently, one by one, in the
infinite meadows of heaven,
Blossomed the lovely stars,
the forget-me-nots of the angels."

Certainly we can not doubt the loving care of a Father who thus proves his remembrance of us.

In the early history of our Society there leaned upon the side of the mountain, rising at the west of our valley, a barn, famous for its spacious apartments. In these rooms Eld. James Whittaker often spoke to large audiences the simple and powerful words of life. As years past on, like other barns, less famous, it became useless and was destroyed, but the beams marking the pulpit of the noted preacher were preserved and placed in the new barn which was built upon the site of the old one. For nearly fifty years it has stood like a fort, its walls painted by sun and rain in Nature's water colors, its doors and windows smiling a welcome alike to summer tramp or wealthy traveller seeking a shelter from the storm. On the 27th ult. flames were seen ascending from its roof and encircling its sides. And so it fell, leaving a pleasant memory and a good insurance. Some forest fires have also visited our mountains. One burned about eight acres making quite a desert in the thick wooded hills.

Sr. Catherine Allen of North family, Mt. Lebanon is sharing our home for a few days, and we are grateful for the opportunity thus given of enjoying the presence of one so earnest and true.

Thus life passes! We can not call the daily work a duty, if we partake freely of the spiritual life which Jesus said should be like a fountain of water, overflowing because its waters are constantly supplied from unfailing springs, for we shall transform these duties into glad privileges.

Fidella Estabrook.

Union Village, O,

Nov. 1897.

AFTER a long and painful drouth, which dried up our pastures and threatened to destroy all our wheat and barley prospects on the 1st of Nov. it began to rain moderately and about three inches of water have fallen, very much to our advantage and comfort. On the 25th of Nov. we

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shall be able to render due thanks to our Heavenly Father for his mercy and kindness in this as in all other matters in which he has kindly noticed us during the present year. The greatest by far, of all these blessings, is the Gospel which enables us to walk in innocence and purity, as good Elder Matthew used to phrase it. I suppose that none are so unfortunate and unhappy, as those who having been blest with this unspeakable treasure have turned once more to the beggarly elements of the world. Let us hope that through this crucible of misery, they may eventually be restored to a better estate.

Well—we are trying to carry the Institution along as nearly according to the principles of godliness as the conditions will allow, giving no license to anything we think would compromise these principles. Through joy or sorrow, what better can we do?

We are repairing some, burning hedge-brush and trimming trees, and the young people have been on two or three expeditions into the woods for nuts. It is raining again this morning and our fall pastures will do nicely and our wheat and barley "take root downward and bear fruit upward," with the blessing of the good Father and Mother of all upon it. So we are under heavy obligations to our Heavenly Parents, for so much blessing and let us not forget that he that is unthankful, is unholy. We have had no cholera among our stock so far this season, and it is all in fine condition.

What a heavenly thing it is to forgive. No wonder our Savior insisted on it so strongly. When we forgive an injury it can give us no more pain, and will give the offending party a great deal of pleasure, besides exciting him to a radical reformation. It is such a blessed thing to forgive that I never need any apology for injuries;—I can always forgive without any such apology so far as I am concerned. "Mercy is seasonable in times of affliction, as showers of rain in times of drouth."

What an invaluable blessing it is to be improving every moment of life in getting more and more imbued with charity and purity. I never felt so clear of the lower proclivities of our common nature in my life as now, still I must progress and persevere forever. If I should cease to grow my existence would become an unbearable stagnation and monotony. Mother Ann said,—"If I could, I would make all the world full of peace and happiness." I feel just so myself.

May THE MANIFESTO float the glad tidings of Salvation to a rudimental and a needy world.

Oliver C. Hampton.

Enfield, N. H.

Nov. 1897.

I SEE by the Progressive Thinker, that there is a large band of Anti-Spiritualists banding together, to suppress all mediums from their labors, also to stop the spreading of Modern Spiritualism.

I hope that every fraud medium will be shelved. To assert that the teachings of Spiritualism, contain no elevating influences, no truths that Jesus the Christ taught and lived, is self-accused ignorance of understanding the lessons of life, of him who said, Let him who is without sin, cast the first stone. Neither do I condemn thee, go and sin no more.

Before I answered to the call of Shakerism, Spiritualism was the divine guide that kept me in early life from many of the courts wherein sin and folly slowly and surely sinks below the waves of moral degradation, thousands of young people.

As I glance over the large volume of Shakerism, I see that Ann Lee like Jesus, received revelations from intelligences, not of themselves also wrought out in life, marvelous works of spirit power. Others have, and which all the Anti-Spiritualists can not do. If those spirit manifestations were the result of human trickery, then let us learn the trade, to heal the sick, give impeachable messages of spirit return, preach pure, honest living to God, and fill the world with literature, art and music, radiant with divine wisdom and

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beauty, as is the strife of the true cultured Spiritualist.

We are pleased to report a very pleasant visit with Eldress Elizabeth Haskell, Sister Aurelia Mace and Elder William Dumont of Sabbathday Lake, and Elder Henry Greene of Alfred, Me.

George H. Baxter.

☞GARDEN toads will eat honey bees.

☞A BRANCH of Agricultural industry in France is the raising of edible snails.

☞SLAVERY still exists and the white opium slave girls of the Chinese quarter in New York, are a reproach on the decency of the great city.—*N. Y. Dispatch.*

Sanitary.

APPLE SAUCE THAT WILL KEEP

THIS is as great a convenience as preserves, the preparation of apples for sauce not being always convenient for the busy housekeeper. Inferior apples may be used in this way, and the windfalls of early autumn, when one is fortunate enough to own an orchard, will be found quite available. They should be peeled, cored and freed from every blemish, then cut up in quite small pieces. A large earthen jar with a cover should be ready to receive them. Into this put first a liberal sprinkling of sugar, with cinnamon to taste, then a layer of apples, then more sugar and cinnamon, and so on until the jar is full. The sugar should be regulated according to the tartness of the apples, from a quarter to a half pound for one pound of apples being the rule. The jar should be placed at the back of the range and the fruit kept covered and gently simmering through the day.

It should then be set away to cool and the apples taken out only as they are needed for sauce and desserts. Having no water mixt with them, apples prepared in this way are very palatable.—September *Ladies' Home Journal.*

☞A COPY of "The Deseret News" of June 15, 1850 from a lady now traveling in Utah. It was No. 1 of Vol. II and publisht by W. Richards, of Salt Lake City. In a sketch of debate, in the U. S. Senate Mr. Hale presented a petition "for the immediate and peaceful dissolution of the American Union." It also contains a wonderful story; which is said to be a dream by John C. Calhoun of S. C. inspired by the ghost of the "Father of his Country."

ACTS AND DEEDS.

By Robert F. Doty.

FINE raiment can not make us good,
But qualities of heart;
Each person in this maddened world,
Must choose a better art.
We play a drama in our life,
Which shows us what we are;
The motive soul which we control,
Must be the guiding star.

The mind of man must ever shine
Resplendent in its way,
And leave impressions on the world,
O'er which it holds its sway:
We judge not man by laugh or frown,
But by his work portrayed,
The axis round which all revolves,
Is hinged on acts displayed.

Beyond this limitless expanse,
Far, far from human eye,
The soul must seek a place of rest,
In some sweet bye and bye;
Then if our heart and brain is free,
From all life's trifles light,
We may expect in future time
To float beyond the night.

Beyond the vision of our being,
Lie realms of beauty rare,
Ah! in those realms we fain would be
There lives the God of care,

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Who tells us we are good or bad,
Perverse or wanton—mean,
So dreaming o'er eternal law,
We see as we are seen.

One little deed of charity,
May make us kings of men,
Ah! in some heart we heroes be,
To some fair persons ken;
The age in which we wish to live,
Will idolize brave acts,
Then let mankind in daily life,
Impress on man these facts.—*The Home.*

WHAT TO DO WITH A BAD TEMPER.

STARVE it; give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself, but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. What is gained by yielding to temper? For a moment there is a feeling of relief, but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. The pain, too, often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—*Presbyterian Banner.*

☞ANY member of our Community can have the book, "Hymns and Anthems" of 144 pages by sending ten cents to pay postage. To others the book is 50 cts.

HUMAN ASPIRATIONS.

THE splendor of a path untried;
The matchless glory—just ahead;
The something that has time defied;
The mysteries around us spread;
The unattainable—how fair!
The fruit that hangs above our reach,
The pleasure that awaits somewhere,
The lesson life has tried to teach.

Ambition's sails are ever set
To stranger lands by man untrod,
While nature holds her revels yet,
Watcht only by the eyes of God.
No matter if the pathway be
Markt by a line of martyr's graves,
Man struggles on at last to see,
Unsatisfied, the goal he craves.

We measure countless miles of space;
Turn to grand suns each twinkling star,
And planets in their pathway trace,
And know the worlds, both near and far.
We tell how swift a ray of light,
Will travel through the ether wide,
And soar to Nature's grandest height—
And yet we are not satisfied.

The glory of each newness turns
Our thoughts unto a higher round,
Yet something in our being yearns
For something that we have not found.
And then we learn, as years go by,
Joy is not found in paths untried;
And, pausing, vaguely wonder, why
The soul is never satisfied.—*Selected.*

[Contributed by Eldress Harriet Goodwin.]

SILENCE UNDER TRIALS.

WHEN words, and cuts, untrue, and kind
Against thy life like errors fly;
Receive them with a patient mind,
Seek no revenge, make no reply.

O holy silence! 'tis the shield,
More strong than warrior's hoisted mail,
A hidden strength, a might concealed;
Which worldly shafts in vain assail.

He who is silent in his cause,
Hath left that cause to heavenly arms;
And heaven's eternal aid and laws,
Are swift toward the threatening hand.

God is our great protecting power,
Be still, the great defender moves;
He watches well the dangerous hour,
Nor fails to save the child he loves.—*Sel.*

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Books & Papers.

The November Magazine Number of THE OUTLOOK will contain an article by Mr. Hamilton W. Mabie, founded on the authorized biography of Lord Tennyson by his son, which has just appeared. A notably fine reproduction of Watt's famous painting of Tennyson, and other illustrations, will accompany the article. ($3 a year. THE OUTLOOK CO., 13 Astor Place, New York.)

A territory of 271,000 square miles, comprising Washington, Idaho and Oregon as they are to-day, was saved to the Union by one man. He had the courage and heroism to ride on muleback for three thousand miles. The ride was thrilling, the trials and hardships marvelous, the result a glorious one. The whole story, beautifully illustrated, will be given in the November issue of *The Ladies' Home Journal*, under the title, "When Dr. Whitman Added Three Stars to our Flag," the closing and most intensely interesting article in the *Journal's* successful series of "Great Personal Events." The first women to cross the Rockies figure in the story, which proves beyond a doubt that they preceded Fremont, the "Pathfinder," by six years.

Andrew Jackson is the subject of the leading article in FRANK LESLIE'S POPULAR MONTHLY for November. It treats of the General in private life, and is the first of a series of papers on the life, times and compatriots of the popular hero, which will run in that magazine for several months. A. Oakey Hall contributes this first article, which is illustrated with excellent drawings by H. M. Eaton, and portraits and relics of "Old Hickory." Another attractive article in this number is The Moqui Indian Snake Dance, by Lieut. E. H. Plummer; with photographic reproductions of different phases of the dance. Then there is a paper on The Fisherfolk of Scotland, by M. E. Leicester Addis, also well illustrated. The college article this month, the twelfth in this magazine's series, treats of Columbia University, and is by J. Frederic Thorne. Other interesting things in the number are; Amidst the Shades of Umbrian Painters, by E. C. Vansittart; Mexican Customs, by Annetta Halliday-Antona; The River Eden, by Rimbalt Dibdin; Some Curious Duels, by J. Cuthbert Hadden; and a paper on Lord Mayor's Day, describing the ceremonies attending the installation of London's chief magistrate. There are a number of clever short stories; a particularly bright young folks department; some talks about new books, and the always interesting "Leslie Portfolio."

A pamphlet of unusual interest by H. L. Hastings of Boston has just come to us. It bears the title, A HISTORICAL INTRODUCTION TO THE PESHITTO SYRIAC NEW TESTAMENT which was translated into English by the famous Biblical scholar James Murdock, S. T. D. The object of the HISTORICAL INTRODUCTION is to assist the student in acquiring a more thorough acquaintance of the work. In publishing this INTRODUCTION Mr. Hastings is rendering a valuable service to Biblical students, and in fact, to all who are interested in securing an accurate account of the original manuscripts of the books of the Bible.

We are informed that the 1898 Almanac of Prof. Irl R. Hicks is now ready, and judging from its past history, it will not be many weeks in finding its way into homes and offices all over America. It is much larger and finer than any previous issue. It contains 116 pages, is splendidly printed and illustrated on fine book paper, having the finest portrait ever given of Prof. Hicks. It can no longer be denied that the publications of Prof. Hicks have become a necessity to the family and commercial life of this country. His journal WORD AND WORKS, aside from its storm weather and astronomical features, has taken rank with the best literary, scientific and family magazines of the age. Do not believe hearsay and reports. See the Hicks Almanac and paper for yourself. You will then know why they are so popular. They are educators of the millions, and unrivaled safeguards to property and human life. It is matter of simple record that Prof. Hicks has foretold for many years all great storms, floods, drouths and tornadoes, even the recent terrible drouth over all the country. The Almanac alone is 25 cents a copy. The paper is $1,00 a year with the Almanac as a premium. Send to WORD AND WORKS PUB. CO., 2201 Locust St., St Louis, Mo.

HOW TO GROW FLOWERS for November is valuable to an unusual degree in contents, and a beautiful specimen of typographical art. "One wonders," says an exchange in speaking of this publication, "if its attractive pages, with their clear type and good pictures are so much superior to those of certain of its kindred in the publishing world, because edited by a woman, and a woman florist at that." Some especial features of the November number are articles on "The Winter Planting of Roses in the South," Starting Bulbs in November," "House Culture of the Rose," "Eben E. Rexford's 'Fall Work in the Flower Garden'" is concluded and John M. Good's "The Rose" runs through another installment. Five cents a copy at newsdealers, or fifty cts. a year with premium, of the publisher, Miss Ella V. Baines, Springfield, Ohio.

☞THANKS to our friend who has called our attention to an article publisht in THE MANIFESTO of Oct. 1897, and credited to L. G. Tebbetts. This writer says it was written by Mrs. Harriet Beecher Stowe, and was read at her funeral. We hope an error of this kind may not occur again.

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INDEX.

Page.

A.

Archæology, The Bible and - 45
Annas, Lydia In Memory of - 134
Ave Maria, Extract from the - 142
Ages, Rock of - - - - - 151
Alfred Jail,—Letter - - - 170
Aspirations, Human - - 189

B.

Better, The Less are Blest of the - 4
Bible Class, Evening Star - - 43
Brainard, Clinton In Memory of 94, 102
Briggs Wm.,—Letter - - - 132

C.

Clark, Nancy In Memory of - 36
Church-builders, The - - - 45
Chapel, Olive In Memory of - 92
Clark, Robert In Memory of - 94
Cross, The Daily - - - 110
Creed, What was his - - - 127
City, Ancients of the - - - 133
Cross, The - - - - - - 165
Community, The Shaker - - 177

D.

Dawn, Darkest Before the - - 88
Dole, Lydia In Memory of - - 108
Dwyer, T. A.—Letter - - 116
Dodson, Anna In Memory of 118, 119, 120
Deeds, Acts and - - - 188

E.

Emery, Simon —Letter - - 13

F.

Fire, Loss by - - - - - 32
Forces, The Silent - - - 168

G.

Garments, Spiritual - - - 100

Page.

H.

Home, Notes About 11, 27, 40, 58, 76, 89, 104, 122, 138, 154, 171, 183
House, The Square - - 73, 85
Hands, For Willing - - - 113
Heart, Establish the - - - 145
Home, Community. - - - 153
Hymn, Thanksgiving - - 175

I.

Influence, The Power of - - 43
Inspiration, An - - - - - 57
Intemperance, - - - - - 147

J.

January, - - - - - - 3
Jesus, - - - - - - - 56
Justice, Have - - - - - 81

K.

Kendrick, Father Samuel - - 24

L.

Life-boats, A Chapter on - - 8
Life, The Ideal - - - - 25
Life, The Current of - - 63
Leaf, An Ivy - - - - - 68
Lebanon, The Cedars of - - 68
Lee, Mother Ann - - - - 70
Lost, Too Good to be - - 108
Little, I can do so - - - 109
Life, The Battle of - - . 111
Lee, Teachings of Mother Ann - 148

M.

Mace, A. G. —Letter - - - 6
Ministration - - - - - 10
Martyrs, God of the - - - 26
Men, Wanted - - - - 125

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Page.

N.

Night, What of the - - - - 71
Nature, Love of - - - - - 82
Name, The Value of a - - 97

P.

Perfection, The Source of - - 9
Purity, The Gospel of - - 22
Pilgrims, Two - - - - - 75
Principle, Faithful to - - 109
Patience, The Angel of - - 110
Piece, A Sabbath - - - 126
Pansies, - - - - - - 182

R.

Robinson, Emily In Memory of 37
Righteousness, - - - - - 69
Review, A - - - - - - 87
Russell, Julia In Memory of - - 93
Record, Our - - - - - 181
Rose, Sunset - - - - - 182

S.

Shakers, History of the 17, 33, 49, 65
Spirit, The Guardian - - 21
Sight, Spiritual - - - - 37
Seriousness, The Decay of - 44
Sanitary, 47, 62, 94, 108, 126, 143, 158, 174
Sizer, F. In Memory of - - 53
State, Union of Church and - - 75
Smith, Betsey In Memory of - 79
Self-Government - - - - 129
Self-Love, - - - - - - 131
Spirit, The Indwelling - - 135
Sense, Consecrated Common - 162
Self-denial, Life Without - - 163
Service, Mutual - - - 179

T.

Thrasher, Wm. In Memory of - 14
Tell, You Never Can - - - 46
Tangle, The First - - - 62
Temper, How to cure a bad - - 189
Trials, Silence under - - 189

U.

Us, Our Sins are Following - 150

W.

Wright, Remarks of Mother Lucy 5
Wine-cup, General Harrison and the 110
Wentworth, Lois In Memory of 115, 150
Wilson, J. E.—Letter - - - 125
Wood, Aaron Testimony of - 166

DEATHS.

Page.

Annas, Lydia - - - - - 127
Adams, Nancy - - - - - 143

Bussell, William H. - - - 95
Brainard, Clinton D. - - "

Clark, Robert - - - - - "
Chapel, Olive - - - - - "

Dole, Lydia - - - - - - 111
Dorrington, Anna R. - - - "
Dodson, Anna - - - - 127

Elliott, Lydia - - - - - 95
Elkins, Almira S. - - - - 111

Farnum, Louisa - - - "
Foster, Maria - - - - 175

Gerry, Elbridge - - - - 143
Grey, John B. - - - - 159

Johnson, Charles - - - 143

Kulp, Abram N. - - - - 79

Lloyd, John Wallace - - 143
Lyman, Clarissa - - - - 159

Mariner, Lydia - - - - 14
MacRae, Thomas - - - - 32
Milne, Alexander - - - 79

Prouty, Nathan C. - - - 32

Robinson, Emily - - - "
Russell, Julia A. - - - - 95
Ryan, William - - - - 159

Sizer, Frederick - - - - 47
Smith, Betsey - - - - 63

Thrasher, William - - - 14

Wentworth, Lois - - - 127
Wright, Sullivan J. - - - "

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